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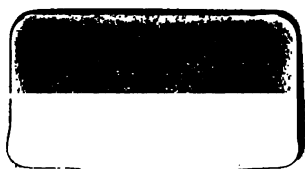
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A  
**SUPPLEMENT**  
TO THE  
**DISSERTATION ON THE 1260 YEARS:**  
CONTAINING  
**A FULL REPLY**  
TO THE  
**OBJECTIONS AND MISREPRESENTATIONS**  
OF  
*The Rev. E. W. Whitaker;*  
SOME REMARKS ON CERTAIN PARTS OF THE  
AUTHOR'S OWN DISSERTATION;  
AND  
**A VIEW**  
OF THE PRESENT POSTURE OF AFFAIRS  
AS CONNECTED WITH  
**Prophecy.**

—♦—  
BY THE REV. GEORGE STANLEY FABER, B. D.  
VICAR OF STOCKTON-UPON-TEES.  
—♦—

—♦♦♦♦♦—  
**Stockton:**

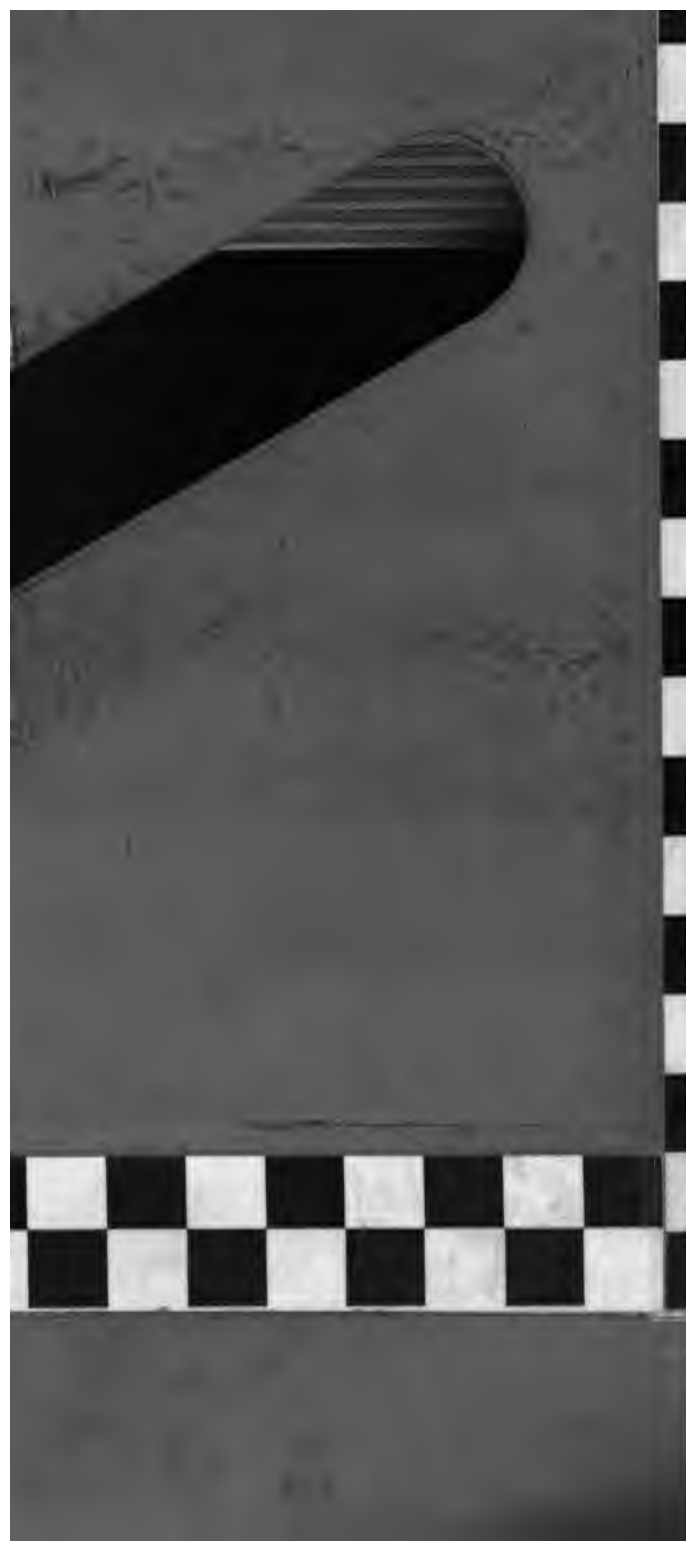
PRINTED BY CHRISTOPHER AND JENNETT, FOR  
P. C. AND J. RIVINGTON, No. 62, ST. PAUL'S  
CHURCH-YARD, LONDON.

1806.



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# **C O N T E N T S.**

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## **CHAP. I.**

*A full reply to the objections and misrepresentations of  
the Rev. J. W. Whitaker.*

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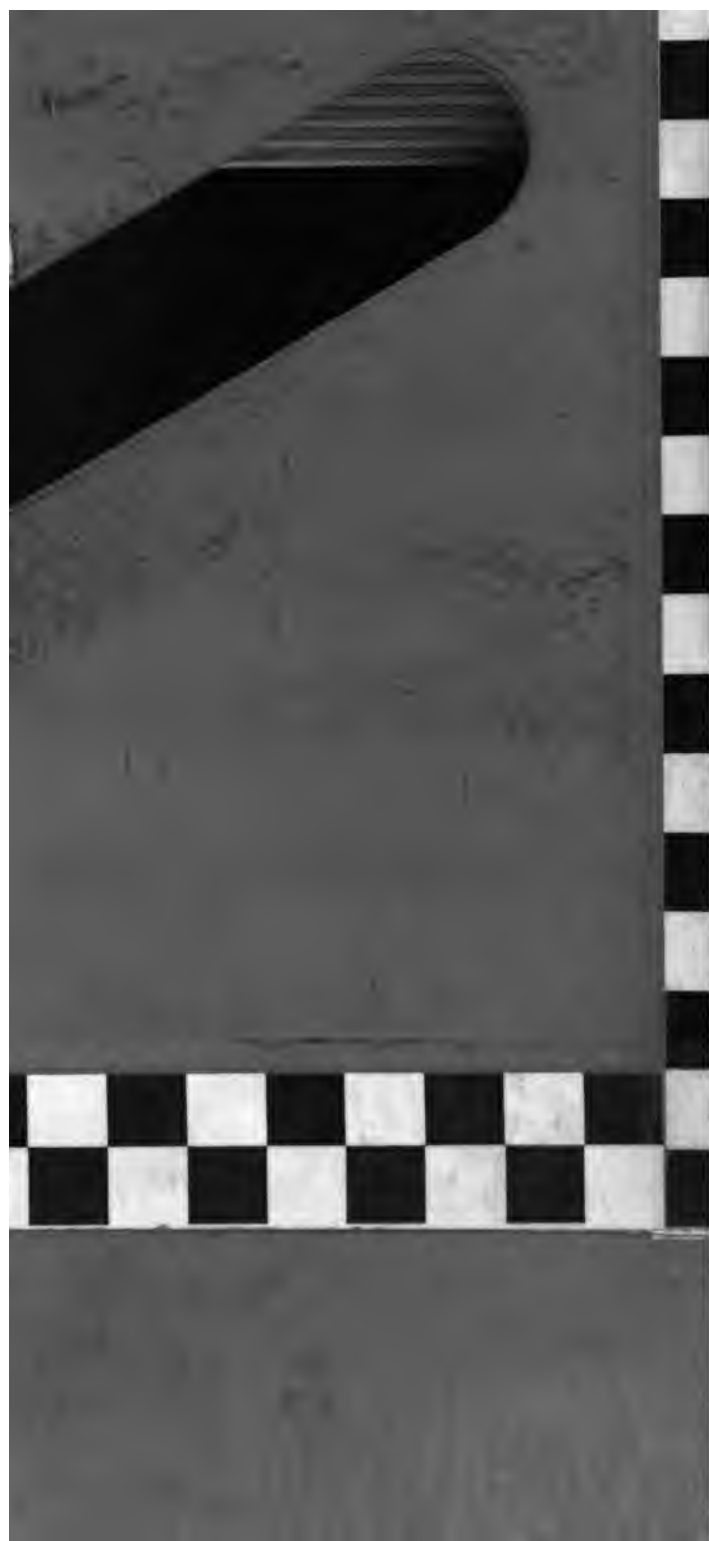
## **CHAP. II.**

*Some remarks on certain parts of the author's own  
Dissertation.*

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## **CHAP. III.**

*A view of the present posture of affairs as connected with  
prophecy.*



truth wherever it might be found, and to embrace it when found; wedded to no system, and anxious rather to be led by prophecy than to lead it; I ventured to publish a *Dissertation* on a much celebrated period, differing in many essential points from the schemes advanced by my predecessors. From a wish that the subject might be thoroughly sifted, I occasionally noticed the writings of my contemporaries; and I grieve to find, that, most undesignedly on my part, I appear to have given no small offence, if not to others, yet to Mr. Whitaker. He has answered me perhaps not *quite* in that "pure spirit of brotherly love" which he professes,\* yet I nevertheless rejoice that he *has* answered me. No one has courted discussion more than myself, and no one deprecates it less.

The result of Mr. Whitaker's strictures he supposes to be this: that, like the instantaneous operation of a magician's wand, they cause the whole of my extensive structure to fall to the ground in undistinguished ruin; and that my Work must henceforth be numbered amongst those ephemeral theories, which, unlike his own sober however little novel interpretation, flash numerously like *ignes fatui* in our present loaded hemisphere, and serve only to envelope the whole subject in confusion.†

\* Mr. Whitaker says, that he is obliged to me for the very favourable manner in which I have, in several places, expressed myself on his *Commentary*; and he acknowledges, that, where I have differed from him, he has not the least reason to complain of the terms in which my opinion is given. I wish that it was in my power to return this compliment with any degree of truth.

† Whitaker's Letter to Dr. Ogilvie, p. 59, 67, 81.

What

What may be the future fate of my Work, neither Mr. Whitaker nor myself can tell. My humble desire is to leave it in the hands of God; and my hearty prayer is, that, if it be likely to promote his glory, he will deign to accept and preserve it as an instrument; but that, if it be calculated only to disseminate error, it may speedily sink into peaceful oblivion. Mr. Whitaker's own Work on the Apocalypse I hope will *not* be an *ephemeron*. I consider it as one of the best dissuasives from Popery that ever was written, and particularly calculated to be useful in the present times, when that apostate religion begins once more to rear its head in England, and when its wretched high-priest is become the mere tool of an implacable tyrant. And this I believe to be the chief value of his work.

According to Mr. Whitaker, my unfortunate *Dissertation* is indeed a most formidably mischievous production. In the height of his zeal for discovering *the Pope* in almost every symbol connected with *the latter* and *the last days*, and in a tone of infallibility little less than papal, he pronounces that my Work is full of the grossest transgressions both of *chronology* and *geography*; and that those unhappy persons, whom its dangerous sophisms induce to trample down these two barriers of prophecy, "must wander into the wide and ever varying plains of fancy and the dark and declining lanes of error, where they can collect nought but disappointment, discouragement and at length despair."\* This whole-length portrait

\* Letter, p. 81.

of my *Dissertation* is doubtless very highly coloured: but I am willing to hope, that it is more nearly allied to that ingenious mode of painting usually denominated *caricature*, than to any other. If I have disappointed my readers, I fear the disappointment will be most lamentably general, inasmuch as my bookseller informs me that nearly the whole of a very large edition has already been sold: and, with regard to my having so far discouraged them as to drive them to despair, I will not, indeed venture *positively* to affirm that none of them have experienced these very disagreeable effects from the perusal of my book; but *this* I can say with a safe conscience, that I have at least not yet *heard* that any such truly deplorable consequences have resulted from it.

Mr. Whitaker says, that my system is not only so weakly founded, but so contrary to many declarations of sacred writers, that he cannot but think, that, when its inconsistency with them is pointed out, the candour of my own mind, and my love of truth, will lead me to give it up as untenable.\* All this I am very ready to do, so soon as Mr. Whitaker shall have performed *his* part: but *that* as yet remains to be done; and, though I presume not to say that my system is impregnable, I scruple not to assert, that no arguments, which he has *hitherto* brought forward against it, can much endanger its safety. It is time however that I begin to come to the point.

\* Letter, p. 36, 37.

## 1. What



1. What we have first to discuss is, Whether *the papal power* be *the Antichrist* mentioned by St. John\*. Mr. Whitaker's translation of the passage, wherein his character is described, is I believe, more strictly accurate than our common version: but the passage in question may, I think, be rendered yet *more* accurately; as thus. "Who is *the* liar, "but he that denieth that Jesus is the Christ? "This (notorious liar) is the Antichrist who denieth "the Father and the Son"†. But what does Mr. Whitaker gain by this alteration, which (as he justly observes) the Greek pronoun here used requires? It appears to me, I must confess, to leave matters just as it found them: for how does the new version prove *the Papacy* to be *the great Antichrist* any more than the old one? The statement of the whole question is simply this. St. John assures his disciples, that, at the very moment when he was writing, there were *many* Antichrists already in the world‡: and he afterwards speaks *singularly* of *one* Antichrist, whom by way of eminence he styles *the liar*, and whose leading characteristic should be *a denial of the Father and the Son*||. Here then we have *many anticrists* and *the Antichrist*: and the former are declared to be contemporary with the Apostle. Now we know, that, when St. John lived, there was not in existence any *embodied power*, either the papal or any other power, that could in its corporate capacity be styled *the Antichrist*. Hence we may conclude, that his contemporaries, *the many anticrists*, were *detached individuals* professing some characteristic opinion

\* Letter, p. 2. † 1 John, ii. 22. ‡ ver. 18. || ver. 22.

which was the cause of their being in various parts  
of the world, and that the Antichrist is a  
individual, but a collection of individuals.  
For of course Mr. V. would not have been with  
the Popes, and the Antichrist is a single man.  
The question then is, "What is the meaning of the  
many Antichrists?" Was it the case of what we  
the Bible, in case of the Antichrist, according to  
St. John's description of it? Does the Antichrist  
give us any clue to ascertain this point? Can we  
say that the Antichrist is a single man, as I do  
pretend the possibility of other than "every man"  
which understand the true John's Church's mission  
to the world is one of love, and this is that which  
is spoken of in the Antichrist which we have  
to deal with, and which is the now is in the  
"world". Thus it is plain, that what St. John  
calls the spirit of the Antichrist, is a *denial* that  
Jesus Christ is the promised Messiah, mentioned in  
the Jews. But, if this spirit which is the spirit of  
the Antichrist, were in the world when St. John  
wrote, and if many individual Antichrists were  
 likewise in the world at the same time; I know not  
what we can conclude but that these individual

\* The whole body and mission of individual, Mr. Foster  
supposes to be, *scarcely* the Pope and the College of Cardinals.  
(*Christ. Rev.* 1881, p. 12). Did I believe the Antichrist to be  
the Pope, I should think it more reasonable to extend the  
character to the whole body of false popes, or the papal hierarchy,  
and, I suppose, to be symbolized by the second apocalypse bear.  
Thus, in the opinion of Heringer, who maintains the great  
spiritual Babylon to be the whole Roman hierarchy. *Myst. Bab.*  
*May, 1881.*

† 1 John, iv. 3.

anticrists

*anticrists* were men animated by the spirit of *the Anticrist* or *the liar*, which we are unequivocally told is *a denial of the Son* and thence by implication *a denial of the Father* also. Accordingly St. Paul, St. Peter, and St. Jude, all concur in asserting, that men, possessed by such a spirit as St. John calls *the spirit of the Anticrist*, even the very spirit which we have seen embodied in these last days, had at that early period insinuated themselves into the Church\*. How then, "in the names of truth and common sense" (to adopt one of Mr. Whitaker's phrases), can any thing that St. John here says prove *the Pope* to be *the Anticrist*, namely *the Anticrist* whose spirit was then in the world? Yet does Mr. Whitaker take upon himself to say, that I "convert a well-connected piece of "close reasoning into a string of disjointed propositions; that I wire-draw Scripture in a most "lamentable manner," merely to support a new hypothesis.

But, says Mr. Whitaker, "St. John tells us, that " *the last time* is that of *Anticrist*. On the "appearance of this character, therefore, must "depend *the time of the end*. Now, if *the Papal* "power be *Anticrist* (which Mr. Faber has not "yet disproved) *the time of the end* or *last time* "must be *the whole 1260 years*"†. Mr. Whitaker must surely have quoted St. John from memory: at least I can account for this most singular train of

\* See the prophecies relative to *the last days of Anticrist*, collected together in the 3d chapter of my *Dissertation*.

† Letter, p. 46.



reasoning in no other way. What St. John says is this: "Little children, it is the last time: and, as "ye have heard that the Antichrist shall come, even "now are there many antichrists; whereby we know "that it is the last time." From these words, Mr. Whitaker strangely concludes, that *the last time*, in the sense in which the Apostle here uses it, denotes that *the whole period of the 1260 days*; and, since *those 1260 Days* are undoubtedly the permitted hour of *the Roman little horn* or *the Papacy*, that *the Papacy* must necessarily be *the Antichrist*. St. John however assures us, that *the last time* had already commenced, and that *at the moment* in which he was then writing he was living under *the last time*. Hence, if Mr. Whitaker's argument prove any thing, it will prove that *the 1260 days* must be computed from the age of St. John, and that the venerable apostle and *the Roman little horn* were contemporaries! But, in truth, Mr. Whitaker has totally mistaken the import of the phrase *the last time* as here used by St. John. As I have elsewhere very fully shewn\*, whenever this phrase is used by the evangelical writers *declaratively* and not *prophetically*, it denotes *the whole period of the christian dispensation to the commencement of the Millennium*, or as what Mr. Mede styles *the kingdom of the stone* as contradistinguished from *the kingdom of the mountain*. All that the Apostle therefore teaches his disciples is, that, since the delusive spirit of *the Antichrist* was already working, they might be sure they were living in *the last time*,

\* See my Dissert. Chap. 3.

and

and need not look for any further dispensation\*. As yet however, although there were *many individual anticrists* in the world, *the great Anticrist* himself, whose special badge should be *a denial of the Father and the Son*, was not manifested. This spirit indeed was already working in the children of disobedience, but he himself was not as yet revealed†: nor does the Apostle give us the slightest intimation, that his appearance would be connected either with the taking away of that which prevented the developement of *the papal man of sin*, or with the commencement of *the 1260 years*.

\* I apprehend that he insisted so strongly upon the circumstance of their living in *the last time*, in order to convince them that they were not to look for any kingdom of the Messiah answering to the gross notions of the Jews, which the disciples themselves found it so difficult to shake off. "*The last time* has already commenced; dream not of *any yet further last time*." See Doddridge in loc. who rightly supposes *the last time* spoken of by St. John to mean *the period of the Christian dispensation*, not, as Mr. Whitaker fancies, *the period of the 1260 years*.

† The Jesuit Cornelius à Lapide seems to me to explain properly enough the latter part of 1 John, iv. 3. "*Et nunc jam in mundo est. Non in persona, sed in spiritu, puta in suis præcursoribus.*" (Comment. in loc.) I interpret much in the same manner 2 John, 7. The deceivers, who confessed not that Jesus Christ was come in the flesh, were, considered collectively, *the deceiver and the Anticrist in its infancy* as it were, before the period of what Bp. Horsley aptly calls his *adolescence*. In short, wherever St. John mentions *the Anticrist*, he studiously and almost anxiously tells us that his badge is *a denial of the Messiahship of Jesus Christ*.

But



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the passage itself is precisely parallel to that passage in Daniel's description of *the little papal born*, wherein it is said that he had a mouth which spake great things, and a look more stout than his fellows. Still Mr. Whitaker may argue, that, although the word *anticimenus* can have no relation to any opposition made by *the man of sin* to the true God; yet, since he is declared to shew himself to be God in the very temple of God, this alone sufficiently proves him to be *Antichrist*. I readily allow, that in this particular *the Popes* have been guilty of most horrible blasphemy: yet *the manner*, in which St. Paul describes this blasphemy, bears not the slightest resemblance to *the manner*, in which St. John defines the sin of that power which he emphatically denominates *the liar* or *the Antichrist*. *The Popes* have doubtless arrogated to themselves divine honours; but this has been rather in conjunction with God, than in opposition to him. In the height of their profane madness, they never thought of denying either the Father or the Son; but on the contrary affected to act by their commission and under their authority, considering themselves as a sort of God upon earth, and claiming to be the sole vicars of Christ. In short the prophecy respecting *the man of sin* has been exactly accomplished in *the Popes*; because they have sat in the temple of God, shewing themselves that they are God: but St. John's definition of *the liar* or *the Antichrist*, whose spirit was even then in the world\*,

\* How does Mr. Whitaker shew, that the spirit of *the Papacy* was in the world when St. John wrote? Among other primitive bishops of Rome the apostle was contemporary with Clement, whose name is declared by St. Paul to be written in the book of life,

is by no means applicable to *the Popes*; because their characteristic mark as a body was not a *denial either of the Father or the Son*.

Mr. Whitaker lays a great stress on the circumstance of the primitive Church supposing *the man of sin* to be *Antichrist*, and seems to think me not a little presumptuous in daring to avow my dissent. In answer to this I can only say, that I believe the fathers to have been very right in supposing that *the man of sin* would be revealed upon the downfall of the western empire, and very wrong in confounding his character with that of *Antichrist*. As for the wild notions which they entertained respecting the latter, if they will be of any service to Mr. Whitaker in proving his favourite position that *the Pope is Antichrist*, he is heartily welcome to them\*.

I have entered the more largely into a discussion of this part of the subject, in order to prevent the necessity of renewing it; for nothing is more wearisome, either to the public or to the parties concerned, than a long protracted controversy. Again therefore I assert yet more strongly than I before asserted it, that the Scriptures do not even afford us a shadow of authority for pronouncing *the Pope* to be that power which St. John stigmatizes as *the great liar, the grand Antichrist*; whose spirit he

\* "These same fathers", says Bp. Newton, "entertained strange wild notions concerning this *Antichrist*, that he should be a Jew, that he should descend from the tribe of Dan, that he should come from Babylon, that he should fix his residence in the temple at Jerusalem, that he should first subdue Egypt, and afterwards Libya and Ethiopia, which were the three horns which should fall before him". Dissert. xiv. 3.

declares was in the world at the very time that he was writing; and whose lie he defines to be a *denial of the Father and the Son*. If we choose arbitrarily to annex some other idea to the word *Antichrist* than St. John has taught us to annex to it, I have no objection in *this* sense to say that *the Pope* is an *antichrist*, because he has ever shewn himself a most notorious enemy to the pure religion of the Gospel: so likewise has Mohammed\*, so likewise more or less has every bad man. But so long as I acknowledge the authority of the epistles of St. John, I must peremptorily deny that *the Pope* is *the Antichrist*: both because I am plainly taught that the spirit of *that liar* was working even in the apostolic age, which the spirit of *the Papacy* was not; and because I am no less plainly taught, that, whenever the monster should be publicly revealed, he should be known by his *denial both of the Father and the Son*. Protestants have too long indulged themselves in a habit of styling the Pope *Antichrist*. The cry has passed from one to another; till at length Mr. Whitaker seems to consider it as little less than heresy to oppose it. *The Pope* has sins enow of his own to answer for, without having the burden that belongs to another laid upon his shoulders. His abominations are sufficiently foretold in prophecy, without forcing into the service predictions and symbols and descriptions which have no manner of relation to him. Mr. Whitaker represents himself almost as a persecuted man for maintaining *the*

\* Mohammed comes much nearer the character of St. John's *Antichrist* than *the Pope*; yet even he never denied the Messiahship of Christ.

*Pope to be Antichrist.* I can assure him, that no less than himself do I deprecate the idea of any union, *civil* or ecclesiastical, with the Papists; and that I believe that such an union would far more endanger our safety than the armies of Buonaparté; because it must be utterly offensive in the eyes of Him who hath solemnly warned us at our peril to come out of the mystic Babylon\*. Though I do not allow *the Pope to be the Antichrist* described by St. John, who is the only inspired writer that uses the term; I have said amply sufficient to shew, that I entertain no very violent partiality for that apostate religion of which he is the head. If ever the Papists be in a condition to persecute Mr. Whitaker, I shall have abundant reason to tremble for my own safety. *Proximus ardet Ucalegon.* I trust however that the same good Providence, which hath hitherto preserved us, will continue to preserve us to the very time of the end. But, however this may be, Mr. Whitaker has said nothing to dissuade me from declaring in the language of a justly eminent prelate, "I fear I see too clearly the rise, instead of the fall, of *the Antichrist of the West.* Or rather I fear,

\* "Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues". (Rev. xviii. 4.) I know not what conclusion the believer can draw from these awful words, but this; that they, who do *not* come out of her, or (what is at least as bad) who return to her after they *have* come out of her, *will* receive of her plagues. So thought our pious reformers; who, cautious as they are in advancing any matter of doubtful disputation, scrupled not to apply the mystic character of *the apocalyptic harlot to the Church of Rome.* See the 8d part of the Homily against peril of idolatry. p. 216. Edit. Oxon.



“ I see him rapidly advancing to full stature and  
 “ ripe age. His rise, strictly speaking, the begin-  
 “ ning of the monster, was in the apostolic age\*.  
 “ For it were easy to trace the pedigree of French  
 “ philosophy, Jacobinism, and Bavarian illumina-  
 “ tion, up to the first heresies. But it is now we  
 “ see his adolescence”†.

2. Mr. Whitaker next answers my charge against him of explaining the prophecies of the Apocalypse sometimes figuratively and sometimes literally‡. He begins his answer in this manner. “ When  
 “ Mr. Faber says, that in supposing that *the turning*  
 “ *of the seas and rivers into blood* by pouring out  
 “ the second and third vials on them describes a  
 “ *series of wars carried on by sea and land*, I give  
 “ to the effusion of them an absolutely literal  
 “ meaning, I confess that I am at a considerable  
 “ loss to comprehend what he intends; for surely  
 “ an absolutely literal meaning would be, that *the*  
 “ *waters themselves were really changed into blood*,  
 “ not *merely dyed with it* by the multitudes slain.  
 “ But, if I have not given it this literal application,  
 “ then must my interpretation be figurative, and  
 “ the charge, in this instance, at least, groundless”.  
 —Were not Mr. Whitaker’s pamphlet now open  
 before me, I could scarcely have believed that a

\* See the prophecies relative to *the last times of Antichrist* collected together in the 3d chap. of my *Dissertation*.

† With what fearfully rapid strides has the monster advanced to maturity, if indeed he be yet advanced to *full maturity*, since this declaration was first made in *the year 1799*.

‡ Letter, p. 7.

writer

writer of his talents would have condescended to use so mere a quibble. He must surely have known that my charge of literal interpretation related to his supposing *the sea* and *the rivers* to mean *the natural sea* and *the natural rivers* instead of *the symbolical sea* and *the symbolical rivers*, not to *the turning of the sea and the rivers into blood*. I repeat therefore, that the commentator, who explains *the changing of the sea into blood* to denote *a period remarkable for such furious sea-fights that the sea was deeply tinged with the blood of the slain*, does to all intents and purposes explain it in an absolutely literal manner. Mr. Whitaker might as well deny that he explains it literally, because *the sea* is neither *a ship* nor *a battle* nor yet *a period of time remarkable for bloody sea-fights*, as because *the sea* was not literally *changed into blood* at the battle of Lepanto, but only *tinged with blood*.

He confesses, that, in addition to the accomplishment of the predictions in a figurative sense, he has sometimes given proofs of its having taken place in a literal sense too; and observes that others have done so before him—I know they have, and (in my own opinion) most injudiciously. With respect to Mr. Whitaker himself, he interprets the sounding of some of *the seven trumpets* in this double manner: but *the second and third vials* he interprets literally alone; at least I have not been able to discover in any part of his work an additional *symbolical* interpretation of them. The reader will probably be surprized after what I have written on the subject, that Mr. Whitaker should bring *me* forward to prove against myself the propriety of this symbolico-literal mode  
of

of exposition. He says, that I "acknowledge the  
 "double sense of prophecy, which certainly  
 "includes the possibility of its being accomplished  
 "both figuratively and literally": and for this he  
 refers me to P. 53 of my second volume. I confess  
 I turned to the page in question with large letters  
 and astonishment, persuaded as I am to myself  
 for having been guilty also of similar contradictions.  
 But I soon found, that I had merely declared a part  
 of a prophecy of Joel to relate *primarily* to the effu-  
 sion of the Holy Spirit on the day of Pentecost, and  
 ultimately to the yet greater effusion of the Spirit in  
 the period when all nations shall be converted unto  
 Christ. To this I will now add, that I believe  
 there is scarcely a single prophecy in the Old  
 Testament which treats of the first advent of the  
 Messiah, that does not intimately more or less  
 relate to his second advent. How the avowal of  
 such an opinion can be well drawn into any  
 acknowledgment on my part, direct or indirect,  
 explicit or implicit, that the prophecies of Daniel  
 and St. John\* may be interpreted both literally and  
 symbolically, or sometimes literally and sometimes  
 symbolically according to the manner of the expo-  
 sitor, I am utterly at a loss to comprehend.

Mr. Whistler however will not allow the  
 validity of my objection on such a mode of interpre-

\* I say, with cautious accuracy, *James and St. John*. As  
 for the other prophets, they continually use the imagery of  
 symbols with literal significations: yet even in those where we  
 are told of the narrowing and the narrowing shall come, and  
 we are not at liberty to say that these are literal, and the narrow-  
 ing shall come, or that the narrowing shall come, and the  
 narrow shall come, and the narrowing shall come.

tation : namely, " that, if we interpret some of these " predictions figuratively and some literally, we " thereby introduce indecision and uncertainty": and the reason he gives is this, that the ambiguity of many words in every language is not found to produce either uncertainty or confusion. Thus, if Mr. Whitaker use the word *sow*\*, the context will always determine without a possibility of error whether the verb, or the animal of that name, be intended—And can he rest satisfied with this argument? Will he pretend to say, that there is any context which authorizes him to explain *the second* and *third vials* literally, and *the first, the fourth, and the fifth* symbolically, in a manner even most remotely approximating to *the absolute certainty* with which the context always teaches us whether *sow* is to be understood as a verb or a substantive? With what face then can he assert, that "there is " scarcely a single passage throughout the prophetic " writings, in which, if it may not consistently with " the accomplishment be understood in both, a " man of common sense and unbiassed mind can be " at a loss in which sense it ought to be taken"? admit Mr. Whitaker's principle, and you open the door to the wildest speculations of the most visionary commentator; you make the Apocalypse a mere nose of wax.

But Mr. Whitaker asserts, that the term *fornication* is sometimes used figuratively and sometimes literally in the Apocalypse; and thence infers that his system is perfectly defensible—It is in *one*

\* This word is one of the examples which Mr. Whitaker adduces.

passage,

of exposition. He says, that I "acknowledge the "double sense of prophecy, which certainly "includes the possibility of its being accomplished "both figuratively and literally": and for this he refers me to P. 373 of my second volume. I confess I turned to the page in question with huge dismay and astonishment, prepared to take shame to myself for having been guilty of so palpable a contradiction. But I soon found, that I had merely declared a part of a prophecy of Joel to relate *primarily* to the effusion of the Holy Spirit on the day of Pentecost, and *ultimately* to the yet greater effusion of the Spirit in the period when all nations shall be converted unto Christ. To this I will now add, that I believe there is scarcely a single prophecy in the Old Testament which treats of the first advent of the Messiah, that does not ultimately more or less relate to his second advent. How the avowal of such an opinion can be wire-drawn into any acknowledgment on my part, direct or indirect, explicit or implied, that the prophecies of Daniel and St. John\* may be interpreted both literally and symbolically, or sometimes literally and sometimes symbolically according to the humour of the expositor, I am utterly at a loss to comprehend.

Mr. Whitaker however will not allow the validity of my objection to such a mode of interpre-

\* I say, with cautious accuracy, *Daniel and St. John*. As for the other prophets, they continually mix the imagery of symbols with literal predictions: yet even in *them* when we are told of *the sea roaring* and *the heavenly bodies being darkened*, we are not at liberty to say that *the sea* means both *the natural sea* and *the symbolical sea*, or that *the heavenly bodies* mean both *the natural heavenly bodies* and *the symbolical heavenly bodies*.

tation:

tation : namely, " that, if we interpret some of these " predictions figuratively and some literally, we " thereby introduce indecision and uncertainty": and the reason he gives is this, that the ambiguity of many words in every language is not found to produce either uncertainty or confusion. Thus, if Mr. Whitaker use the word *sow*\*, the context will always determine without a possibility of error whether the verb, or the animal of that name, be intended—And can he rest satisfied with this argument? Will he pretend to say, that there is any context which authorizes him to explain *the second* and *third vials* literally, and *the first, the fourth, and the fifth* symbolically, in a manner even most remotely approximating to *the absolute certainty* with which the context always teaches us whether *sow* is to be understood as a verb or a substantive? With what face then can he assert, that "there is " scarcely a single passage throughout the prophetic " writings, in which, if it may not consistently with " the accomplishment be understood in both, a " man of common sense and unbiassed mind can be " at a loss in which sense it ought to be taken"? admit Mr. Whitaker's principle, and you open the door to the wildest speculations of the most visionary commentator; you make the Apocalypse a mere nose of wax.

But Mr. Whitaker asserts, that the term *fornication* is sometimes used figuratively and sometimes literally in the Apocalypse; and thence infers that his system is perfectly defensible—It is in *one*

\* This word is one of the examples which Mr. Whitaker adduces.

passage,

passage, I allow, used literally; or at least a word is used, which conveys the same idea: but here we have no difficulty in understanding what is meant, because those crimes which exclude a man from the kingdom of heaven are enumerated, and among them both *whoredom* and *idolatry*\*. In the passage however in which Mr. Whitaker says it is used literally, it plainly appears to me to be used figuratively; and I have not scrupled to interpret it accordingly in my *Dissertation*†. The Apostle is speaking of crimes *peculiarly distinctive of the corrupt church of Rome*. He first therefore gives a very full literal account of her manifold idolatries‡; and afterwards he adds, “Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” Now, whatever may be the precise meaning which he designs we should annex to these different terms, it is plain that they must denote certain enormities for which *the Church of Rome* is singularly notorious. I fear however, that protestants must not venture to assert, that *common murder, impious attempts to exercise the art of sorcery, literal fornication, and ordinary theft*, are the exclusive characteristics of *popish*

\* Rev. xxi. 8. I can direct Mr. Whitaker likewise to a passage in the Apocalypse, wherein the context as positively determines the word *sea* to be understood literally, as any context can teach us the meaning of the word *sow*. (Rev. xx. 13.) Let him produce as clear a context for his interpretation of *the sea* in *the second vial*, and I faithfully promise to adopt his interpretation. This was one of the excepted cases to which I alluded in my Preface, p. xiii.

† Vol. i. p. 131. ‡ Rev. ix. 20.

countries.

countries. How then do the terms, according to such an interpretation, exhibit to us any crimes, for which *the Church of Rome* is remarkable? Hence it is plain that we must either look out for some other interpretation, or cease to apply the passage in question to the abominations of *Popery*. I suppose therefore, that *the murders* here spoken of denote *murders perpetrated in the way of persecution; the sorceries, the various pious frauds and juggling delusions of the monastic orders\**; the *fornication, spiritual fornication or idolatry*; and *the thefts, the various iniquitous modes by which the laity were robbed of their money, such for instance as the sale of indulgences and the like.*

He further observes, in somewhat more guarded language indeed, that “it seems to be the same with regard to the river Euphrates, which appears to be spoken of metaphorically in Rev. xvi. 12, and literally in ix. 14”—To me, I must confess, nothing of the kind appears to be the case. *The Euphrates* in both passages symbolizes *the Turkish empire*; with this difference indeed, that in the latter it denotes *the comparatively small kingdom in its immediate vicinity which was the cradle of the Ottoman monarchy*, while in the former it denotes *the immense empire afterwards subject to the Turkish sceptre*. Thus *the Tiber* might be used to represent *the Roman empire* from beginning to end. The truth of this observation will appear simply by paraphrasing in both passages *the great river Euphrates, by the kingdom symbolized by the great river Euphrates*. In the language of symbols a

\* See my *Dissertation on the 1260 years*. Vol. ii. p. 256—270.



*river denotes a kingdom*; but, in the application of this language, if nothing more than simply *a river* were said, the prophecy would leave us just as wise as it found us; for how should we know *what* river or (in other words) *what* kingdom was intended? In the Apocalypse therefore *the river Euphrates* undoubtedly means *the true and proper river Euphrates* as contradistinguished from all other rivers; but then *this Euphrates* is used to symbolize *the empire which sprung from its vicinity*, and through the territories of which it still continues to flow. In the infant empire symbolized by *the Euphrates* the four allegorical angels were bound till their allotted hour of conquest arrived; and, in God's own appointed season, the mystic waters of the same empire in its adult state, symbolized by the *same river Euphrates*, will be dried up. But, says Mr. Whitaker, "As to *the four sultanies* being *the mystic waters of the Euphrates* which deluged the eastern empire, this is all introduced by the exuberant fancy of the ingenious expositor: in the unvarnished declaration of the prophecy they are not the waters, but the four angels bound at the river, that are loosed; and it is not by a deluge, but by the fire, the smoke, and the brimstone which issued out of their mouths, that the eastern empire was overthrown". I am fully sensible of the value of this highly flattering compliment, far too flattering for my deserts; but, in truth, neither my modesty nor my honesty will permit me to appropriate it to myself. However I may have differed from Mr. Mede in many points, in *this* particular at least I claim no higher merit than that of being his humble copyist: and I cannot  
but



but wonder that Mr. Whitaker, who represents himself as being so conversant with the works of our truly venerable predecessor\*, should bestow a compliment upon *me*, which is due only to *him*†. After all, highly as I value the works of Mr. Mede, I can discover neither much exuberance of fancy, nor any *peculiar* ingenuity of exposition, in his considering *the Turkish armies* to be *those waters of the mystic Euphrates* which inundated the eastern empire. If *the Euphrates* denote *the Ottoman power*, I know not what *its waters* can be except *the Ottoman people*. In Isaiah xix, *the subversion of the Egyptian government* is exhibited to us under the imagery of *the drying up of the waters of the Nile*. The prophet no where tells us, that by *its waters* he means *the Egyptians*, whom he represents the Lord as giving over into the hand of a fierce king; yet Mr. Whitaker will scarcely deny that

\* Letter, p. 2.

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*river* denotes a *kingdom*; but, in the application of this language, if nothing more than simply a *river* were said, the prophecy would leave us just as wise as it found us; for how should we know *what* river or (in other words) *what* kingdom was intended? In the Apocalypse therefore *the river Euphrates* undoubtedly means *the true and proper river Euphrates* as contradistinguished from all other rivers; but then *this Euphrates* is used to symbolize *the empire which sprung from its vicinity*, and through the territories of which it still continues to flow. In the infant empire symbolized by *the Euphrates* the four allegorical angels were bound till their allotted hour of conquest arrived; and, in God's own appointed season, the mystic waters of the same empire in its adult state, symbolized by the *same river Euphrates*, will be dried up. But, says Mr. Whitaker, "As to *the four sultanies* being " *the mystic waters of the Euphrates* which deluged " the eastern empire, this is all introduced by the " exuberant fancy of the ingenious expositor: in " the unvarnished declaration of the prophecy they " are not the waters, but the four angels bound at " the river, that are loosed; and it is not by a " deluge, but by the fire, the smoke, and the brimstone which issued out of their mouths, that the " eastern empire was overthrown". I am fully sensible of the value of this highly flattering compliment, far *too* flattering for *my* deserts; but, in truth, neither my modesty nor my honesty will permit me to appropriate it to myself. However I may have differed from Mr. Mede in many points, in *this* particular at least I claim no higher merit than that of being his humble copyist: and I cannot

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he *does* mean them. So St. John no where tells us, that by *the waters of the Euphrates* he means *the armies of the four sultanies*: yet Mr. Mede did not conceive himself to depart *very* remotely from the unvarnished declaration of the prophecy in speaking of them as *a vast flood exundated from the Euphrates into the eastern empire*.

3. Since Mr. Whitaker very handsomely acknowledges, that, in bringing forward some specific numbers connected with the 8th chapter of Daniel, I have been happier than himself, and offers me his sincere thanks for the information and satisfaction I have therein given him; it will be sufficient for me to return him mine for his politeness, which I here with much pleasure do\*.

4. But, when he maintains that *the holy city* and *the great city*, mentioned in the 11th chapter of the Revelation, both mean alike *the literal Jerusalem*, I am compelled to adhere to my former positive dissent from this position. *The treading of the apocalyptic holy city under foot* is limited to 1260 years; and therefore plainly synchronizes (as Mr. Whitaker himself very justly observes) with *the times of the ten-horned beast, the prophesying of the witnesses, and the abode of the woman in the wilderness†*. But *the treading of the literal Jerusalem under foot* is *not* limited to 1260 years, nor did it *begin* to be trodden down by the Persians; on the contrary our Lord himself plainly teaches us, that we are to consider it as beginning to be trodden down when sacked by the Romans under Titus, which took place upwards of *seventeen centuries* ago;

\* Letter, p. 12. † Letter, p. 13.

and

and that it will continue to be trodden down, till the times of the Gentiles are fulfilled, and till the Jews are restored to their own land\*. Hence it is manifest, that, even if Jerusalem had been taken by the Persians in *the year 606* instead of *the year 614*, Mr. Whitaker would not have been any nearer establishing his point; for *the literal Jerusalem* would not then have *begun* to be trodden down of the Gentiles, nor could the period of its treading down be limited to 1260 years, computing those years from its capture by the Persians, when it had already been taken by the Romans more than *five centuries* before. The sum of the matter is this: *the apocalyptic holy city* is to be trodden down of the Gentiles 1260 years: *the literal holy city* has already been trodden down of the Gentiles 1736 years, and will continue in that state till their times are fulfilled: *the apocalyptic holy city* therefore cannot mean *the literal Jerusalem*: and, if it do not mean *the literal Jerusalem*, it is not easy to say what it *does* mean except *the spiritual Jerusalem* or *the Church of Christ*. And, accordingly, it is so understood by Mede, the two Newtons, Fleming, Lowman, Brightman, Doddridge, and even the Jesuit Cornelius á Lapide; none of whom ever dreamt that *the literal Jerusalem* could possibly be meant by *the apocalyptic holy city*. Yet, while Mr. Whitaker seems very angry at my ever presuming to differ from Mr. Mede and Bp. Newton, he most unreasonably requires the same unlimited submission to his own dissent *from* them, as to his assent *to* them. This interpretation of his

\* Luke, xxi. 24.

even *increases* in difficulty, as he advances in his dissent from every commentator (to the best of my recollection at least\*) that it has been my fortune to meet with. If *the holy city* mean *the literal Jerusalem*, then must *the literal Jerusalem* be the *exclusive* stage on which *the witnesses* prophesy. But how does Mr. Whitaker manage this matter?

“ As the emblem of *some worshippers continuing in the temple and about the altar* has in the west met with its antitype in *the pure doctrine of the Gospel* been retained by some, spite of the general apostasy, so in the east it has done the same in *permission having been granted to Christians still to worship at Jerusalem*—From this period (A. D. 614) with little interruption has the city been in the hands of the enemies of the Gospel; but, with this attendant circumstance, that in the midst of it, even while thus possessed by their adversaries, the Christians have retained a place of worship”†. Now, if *the apocalyptic holy city* be *the literal Jerusalem*, what can *the worshippers in the temple and about the altar* have to do with *the protestants in the West*? If however *the western confessors* be not in part at least denoted by *the witnesses*, and I see not how they can upon Mr. Whitaker’s scheme, which makes the prophecy

\* I can vouch for those whose names I have mentioned. Yet does Mr. Whitaker represent his *Commentary* as “a course of *sober* however little *novel* interpretation”, and shrewdly hints that *my Dissertation* is one of those ephemeral theories which serve only to envelope the subject in confusion. (Letter, p. 67.)

† Comment. p. 187.

altogether

altogether *local*; then must *the witnesses* be confined entirely to the precincts of *the literal Jerusalem*, and solely represent that handful of Christians who from *the year 614* to the present day have there "retained a place of worship". *Parturiunt montes, nascetur ridiculus mus.*

It may seem almost unnecessary to notice what Mr. Whitaker says relative to the synchronism of Jeremiah; because, even supposing that the Persians had taken *the literal Jerusalem* in *the year 606* instead of *the year 614*, he would have been no nearer proving that it is meant by *the apocalyptic holy city*\*. Nevertheless I think it expedient to point out what a *very little* degree of parallelism there is between the synchronism of Jeremiah and those of Daniel and St. John. "All these nations", says Jeremiah, "shall serve the king of Babylon seventy years". This Bp. Lowth most justly explains as follows. "Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them all". Here we are to observe, that the prophet does not *particularize* the nations, and *severally* teach us that this nation and that nation and the other nation are *each* to serve the king of Babylon *70 years*: he merely intimates in general terms, that, considered as *one great whole*, they shall jointly serve him during that period. Now, had the same mode of expression been used by Daniel and St. John; had we been taught in a single general sentence, that *the times of the beast, the little horn, the treading down of the holy city, the prophesying of the witnesses, and the abode of the*

\* Letter, p. 13.



*woman in the wilderness*, should jointly constitute a period of 1260 years: I should then have thought that we were justified in understanding that period, as Bp. Lowth rightly understands *the 70 years*. But, when we find that a totally different mode of expression is adopted, when we are separately told that the times of *each* will amount to 1260 years; I can no more believe that we have a right to curtail at our pleasure the times of each, than I could believe that each one of those nations should *not* serve the king of Babylon precisely 70 years if the prophet had *seriatim* told me that each of them should.

To proceed however to more important matter. "For his positive assertion", says Mr. Whitaker, "that *the holy city* can be understood only in a figurative sense: by interpreting it of *the visible Church of Christ*, he introduces into this book no less than four images of that; *the woman in the wilderness*, *the holy city*, *the two witnesses*, and *the company of 144,000*: while, by the construction he puts on *the witnesses themselves*, he most singularly makes *the prechristian church* (as he terms it) prophesy 600 years after its own duration. This is symbolizing with a vengeance!"\*

To the *first* of these objections I answer, that Mr. Whitaker's two great oracles Mr. Mede and Bp. Newton, whom he affects on all occasions to bring forward against me and for whose talents he cannot have a higher respect than myself, do the very same. Like me, they both introduce into *the little book* no less than four images of *the Church*; and, what is

\* Letter, p. 14, 15.

more,

more, *the self-same images* that I myself do\*. Nor does the slightest confusion arise from this circumstance, for reasons which I have fully stated in my *Dissertation*†—To the *second* objection I answer, that he has most singularly misrepresented me. I freely allow, that I should indeed have “symbolized with a vengeance”, if I had ever represented *the literal prechristian church* as beginning to prophesy in sackcloth 600 years after the expiration of its existence: but, so far from making the assertion which Mr. Whitaker is pleased to put into my mouth, I made one *diametrically opposite* to it: I consider a simple reference as a sufficient answer to this objection‡.

\* In the case of *the Euphrates*, Mr. Whitaker sarcastically complimented me on my exposition: now he openly censures me. Yet in both cases I merely followed Mr. Mede. I shall soon begin to suspect, that it will be a knotty point to decide which of us is the most staunch friend to that great expositor, notwithstanding Mr. Whitaker refers us to “the proofs he “has given of being conversant with the works of the truly “venerable Mede”. (Letter, p. 2.) I much fear, that, as Mr. Mede’s avowal that *the Pope is Antichrist* “marred the “savour of his ointment” at court, so my avowal that *the Pope is not Antichrist* does the same good office for me with Mr. Whitaker. He surely must view my luckless *Dissertation* with a most jaundiced eye, or he would not find fault with me for saying the *very same* that Mede says.

† Vol. I. p. 59, 60, 61.

‡ See my *Dissert.* Vol. II. p. 52, 53, 54, 55, and particularly p. 54. Mr. Whitaker might just as well have asserted, that *the second set of the men of understanding* mentioned by Daniel were the first set arisen out of their graves. Dan. xi. 33, 35.

The next point to be considered is whether *the great city*, mentioned in Rev. xi. 8, can mean *the literal Jerusalem*. Mr. Whitaker maintains that it *does*: I maintain that it *does not*. In this opinion, and in my opposition to the conceit of Mr. Whitaker, I am supported by St. Jerome; by Mede, the two Newtons, Lowman, Fleming, Brightman, Daubuz, Jurieu, Mann, Doddridge, and Heidegger\*; and among the Papists by the Bp. of Meaux. Throughout the Apocalypse *Jerusalem* is never once called *the great city*, except it be intended in this single passage: whereas *Babylon* is no less than twelve times denominated *the great city*. In short, upon all occasions, *the great city* is used as the synonym of *Babylon*. As for Mr. Whitaker's assertion, that "the application of *great* to the holy city is but in just consonance with that passage of Scripture in which our Lord declared it to be the city of *the great King*", it is unworthy of a writer of his talents. He might as well argue that *the Jews* were *the greatest nation* in the world, because they were peculiarly the people of *the great King*. If however he did, Moses would speedily confute him†.

Here I might properly conclude the present argument; for the point in debate between us is, not whether *the great city* mean *Rome* or *the Roman empire*, but whether it mean *the literal city of Jerusalem* or no. Nevertheless, since Mr. Whitaker

\* I have not the opportunity of turning to any more protestant expositors; and perhaps the reader may think that I have already turned to quite enow.

† Deut. vii. 6, 7.

has taken upon himself to ridicule my opinion that it denotes *the whole Roman empire*, I am very ready to discuss with him, whether the *apocalyptic Babylon*, which all our best commentators suppose to be the same as *the great city* mentioned in Rev. xi. '8, mean *the city* or *the empire of Rome*. He observes, that, "as if the words of the Apostle were too express to run quite counter to them, Mr. Faber contrives so to extend the imaginary city he brings upon the stage (a kind of metropolis by the bye, which from the greatness of its own extent seems to leave no room for dominions) as to include Jerusalem". And he afterwards believes that he shall receive the thanks of "the sober reader for saving him the trouble of travelling into Germany and England to find a street of the great city where our Lord was crucified"—I shall first rectify Mr. Whitaker's misrepresentations, and then proceed to the argument—I never represented "my imaginary city" as a *metropolis*. I asserted, on the contrary, that *Babylon* or *the great city* denoted *no literal metropolis exclusively*, but *the whole Roman Empire*, Rome in conjunction with her numerous provinces: and this I again assert. As for sending "the sober reader" into "Germany and England to find a street of the great city where our Lord was crucified"; I maintain, that both *Roman Germany* and *Roman*

\* Mr. Whitaker more than once uses this word *sober*, as if to intimate that no expositor, which presumed to differ from his own, could lay any claims to *sobriety*. I have elsewhere likewise seen it introduced with considerable effect, when a writer wished to excite a prejudice against a position, which he knew not how to confute.

*England are streets of the great apocalyptic city*, in the sense in which I understand it, and in which from the general context of the Revelation I am persuaded it *ought* to be understood. What I said was this: if *the whole Roman empire* be symbolized by *the great city Babylon*, then *the streets of that city* will denote *provinces*; and, our Lord being crucified in *one of those streets or provinces* namely *Judea*, it was therefore justly said that he was crucified in the great city\*—My idea, that *Babylon or the great city* cannot mean *the literal city of Rome exclusively*, is supported by Brightman and Daubuz and Lowman and Fleming and Doddridge and Jeurieu and Heidegger and the Bishop of Meaux†;

so

\* It may not be amiss to observe, what Mr. Whitaker has not thought proper to notice, that our Lord was *not* crucified in *the literal Jerusalem*, which Mr. Whitaker is determined to erect into *the great city*. This circumstance is noticed by Mede with his usual accuracy.

† “*Hæc urbs magna est illa tota ditio cujus est Roma metropolis: quo sensu dectma pars urbis cadit, infra ver. 13. Platea est pars aliqua Romanæ ditionis, in qua spectaculum hoc visendum exhibitur, cujus gaudium se diffundit per totum imperium. Urbs autem ipsa magna una cum metropoli sua in reliquo versu describitur, idque duobus disertis nominibus, et adjuncta simul insigni nota, nequis in orbe forsitan erraret*—Primum nomen est *Sodoma*—Secundum nomen est *Ægyptus*, non *urbs aliqua*, qualis *Sodoma*, sed *integra regio et provincia*. Unde hoc nomen non est proprium *ipsius metropolis*, sed *totius ejus ditionis commune*”. Apoc. Apoc. Fol. 174, 175.

“*The great city is that city which reigneth over the kings of the earth, or Rome, the empress of the world. Streets of the great city are its public places throughout its dominion; for the great city is not considered so much in its buildings, as a seat of empire. It is Rome, and the Roman empire, says the Bp. of Meaux;*”  
“and

so that, at any rate, "it is not an imaginary city" of my own invention: nevertheless, if Mr. Whitaker

"and, taking the great city for Rome and its empire, he adds, *It is literally true that Jesus Christ was crucified there, even by the Roman power.* And it is moreover true, that the same Rome, which crucified Christ in person, crucified him also every day in his members. The general meaning of this passage is well expressed by Mr. Daubuz: *The dead bodies of the witnesses shall lie throughout the extent, in the most conspicuous places, or the chief and principal parts, of the Antichristian jurisdiction*". (Lowman's Paraph. in loc.) Had Mr. Daubuz said singularly a street or a conspicuous place, as the Apostle does, instead of expressing himself plurally, I should have had nothing to object.

"In the street of the great city, i. e. in Bohemia, one street of the papal dominions, or the great city Rome, in a large sense". (Fleming's Apoc. Key, p. 41.) I do not think *Bohemia* to be the street intended; but Mr. Fleming's mode of interpretation in the abstract is the same as my own.

"It is probable the whole Roman Empire may be here represented, as one idolatrous and impure city; as elsewhere the Church of Christ is represented by one pure holy and glorious city". (Doddridge's Paraph. in loc.) This analogical argument is excellent.

"It is a truth which must be held as certain, being one of the keys of the Revelation, that the city, the great city, signifies in this book, not Rome alone, but Rome in conjunction with its empire; the name of this great city is Babylon—This being supposed and proved, that the city is the whole Babylonish and Antichristian empire, it must be remembered, that this empire of Antichrist is made of ten kingdoms and of ten kings, who must give their power to the beast. A tenth part of the city fell; that is, one of these ten kingdoms which make up the great city, the Babylonish Empire, shall forsake it—Now what is this tenth part of the city which shall fall? In my opinion we cannot doubt that it is France—The kings, who yet remain under the empire of Rome, must break with her, leave her solitary and desolate. But who must begin this last revolt? It is most probable that France shall—

"Seeing

Whitaker will condescend to exchange sarcasm for sober reasoning, and if he can confute the arguments which I am about to bring forward in proof of the truth of this position, I am very willing to retract. Let *the great city* in Rev. xi. 8, mean what it may, Mr. Whitaker, I suppose, will not deny that *the apocalyptic Babylon* denotes *Rome* in some sense: the question is, whether it denote *the city of Rome alone*, or *the city of Rome in conjunction with the Roman empire*. If it so mean *the city of Rome* as to exclude *the rest of the empire*, then must *all the seven kings of Babylon* and *the eighth who is one of the seven* be sought

“ Seeing *the tenth part of the city* which must fall is *France*,  
 “ this gives me some hopes that the death of *the two witnesses*  
 “ hath a particular relation to this kingdom. It is *the street*  
 “ or place of this city; that is, *the most fair and eminent part of it*”.  
 (Jurieu's Accomplishment of the Script. Prophecies, Part II. p. 261—  
 267.) I have extracted this citation from Mr. Bicheno's *Signs*  
*of the times*, not having Jurieu at hand, like the other writers  
 whom I quote, to refer to. It is superfluous here to specify  
 the points wherein I differ from M. Jurieu: the passage is  
 cited simply to shew what he understood by *the great city*.

“ Civitatem illam magnam, quæ regnum gerit in reges  
 “ terræ, non tam urbem quampiam moenibus cinctam (quan-  
 “ quam a tali, cœu acropoli quadam, originem ducere potest),  
 “ quam multitudinem sociatam per caput aut capita, utentem  
 “ potestate imperandi, tanquam jure metropoleos ostendimus.  
 “ Prophetæ metaphoras et ænigmata amant. Ita civitas est  
 “ quasi civitas; forum, quasi forum. Ita Apoc. xi. 8.  
 “ *Civitas magna, ubi Christus crucifixus est, Romanam ditionem*  
 “ *notat*”. Heideg. Myst. Bab. Mag. Tom. I. p. 219.

It might perhaps have been as well if Mr. Whitaker had read a little more on the subject, before he exhibited himself as expecting the thanks of “the sober reader” for saving him the trouble of a commentatorial jaunt into Germany and England.

for,

for, not in *the empire* which the present hypothesis quite shuts out, but in *the literal town of Rome* and no where else\*. According to this statement, I request Mr. Whitaker to point out to me *the short-lived seventh king of Babylon*. *The Exarch of Ravenna*, he repliest. Now, exclusive of the utter impropriety of supposing *the mere vice-regal Exarch* to be *the seventh king of Babylon*, - even in the extended sense in which I understand *the great city Babylon*†, he certainly cannot in the sense in which I suppose Mr. Whitaker understands it; for *the town of Rome* was never the seat of *the Exarch* as it was of *the first six kings*. Nor will he at all mend the matter, if with Forbes he suppose *the kingdom of the Ostrogoths* to be *the seventh king*; for *Rome* was no more the seat of *the Ostrogothic princes* than of *the Exarchs*. Nor yet will he find that Mr. Mede's scheme will help him out of the difficulty; for *the western demi-Cesars* made Ravenna, not Rome, the seat of their government. Nay even this is not all: if *the literal city of Rome* be alone meant by *the great city Babylon*, and if consequently *actual residence in Rome* be necessary to the character of *a king of Babylon* (as it must if *the rest of the empire* be excluded), it will follow, even supposing *the Pope* to be *the eighth king*, that *the sixth king* fell when Constantine removed the seat of government; and therefore that Rome was without a head, till *the eighth king* made his

\* See Rev. xvii. 10, 11. † Comment. p. 226.

‡ See my Dissert. Vol. II. p. 183.

appearance



appearance in *the year 606*. If the scheme of confining *Babylon* to *the mere town of Rome* answer ill when *the secular Babylon* is considered, it will answer still worse when *the ecclesiastical Babylon* is considered. In the Apocalypse, the people of God are solemnly exhorted to come out of *Babylon*\*. This has been usually understood by protestant expositors to mean a strict command to quit the communion of *the Church of Rome*. That Church however before the Reformation extended even more widely than the whole western empire : consequently *the apocalyptic Babylon* must extend no less widely. Otherwise, if we suppose it to mean only *the literal city of Rome*, a solemn exhortation will dwindle away into a most unmeaning prohibition to buy or rent a house in that town, and to make it the place of our abode. *Babylon* in short I take to be *the whole Roman empire* temporal and spiritual, as exhibited to us in a single point of view under the emblem of *a harlot riding upon a ten-borned beast*.

5. With regard to *the seven thunders*†, it is a matter of no great importance to my main scheme whether they be the same as *the seven vials* or no. I think it most *probable* that they *are* the same, but I did not express myself *positively* on the subject‡. Mr. Whitaker objects, that the declaration *the time shall not be yet* cannot relate to *the seven thunders*, because the apostle *then* heard them utter their

\* Rev. xviii. 4.      † Letter, p. 17.

‡ Dissert. Vol. i. p. 46.

voices. I do not see the force of this objection\*. Supposing for a moment that *the seven thunders* are the same as *the seven vials*, and that *the seven vials* belong to *the seventh trumpet*, the sounding of them will then chronologically follow *the second woe*, with a description of which the 9th chap. concludes: in *that* sense therefore St. John heard them. But he was commanded to seal them up and to write them not, because the time for unsealing them was not yet, but in the days of the voice of *the seventh angel*; which (so far as his detail was concerned) St. John had not yet arrived at, having to go back (as Mr. Whitaker himself justly thinks) to the beginning of *the first woe-trumpet* in the west†. As soon however as he has brought us down to the point which he had before reached||, he resumes the

\* Neither would Mr. Mede have been able to see it. He supposes *the seven thunders* to be contemporary with *the seventh trumpet* as I do, although he arranges *the seven vials* differently. He has expressed himself far more positively, than I have thought it prudent to do. "Neque non tubæ septimæ contemporare possunt". scil. septem tonitrua. Comment. Apoc. in Tub. vii.

† See Dissert. Vol. II. p. 317. Note.

‡ Mr. Whitaker (and I believe very properly) supposes *the first woe* to sound in *the year* 606. This introduces *Mohammedism* in the East, and *Papery* in the West. The prophet has done with the history of *the eastern apostasy*; he therefore goes back to the commencement of the parallel history of *the western apostasy* or the tyranny of *the two beasts*.

|| In absolute strictness of speech, St. John at the close of *the little book* had gone beyond it, because, *the little book* treats of the whole period of *the 1260 days*. See Dissert. Vol. I. p. 48.

F

subject,

subject, and writes in his account of *the seven vials* the voices of *the seven thunders* which he had before sealed. This seems to me the most *probable* account of the matter; but, that it is *certainly* the true one, I never *positively* asserted, nor do I now *positively* assert. When I said that Mr. Whitaker followed Virtranga, I meant simply to observe that Virtranga had advanced the same opinion; whether the one had absolutely taken it from the other, I of course could not tell. But, even if such had been the case, it would surely have been no reproach to Mr. Whitaker.

6. That a *burning mountain* simply may be either *active* or *passive*, is undoubtedly true\*; but the question is, which of these two characters is most appropriate to *the burning mountain of the second trumpet*. In the parallel passage of Jeremiah†, while *the mountain* was a *destroying mountain*, it was *active*; when it was *set on fire and rolled down from the rocks*, it was *passive*. Surely then in the Apocalypse when *the mountain* is *set on fire*, is *beaved from its base*, and is *cast burning into the sea* or into the wild tumult of conflicting nations; it must be esteemed *passive* rather than *active*: and I know not any symbol that could more forcibly describe *the downfall of the Western empire in the midst of the bloodshed and tumult occasioned by the northern invaders*, than *the subversion of a blazing mountain and the casting of it into the sea*. Where is the difference between *the rolling down from the rocks the burnt mountain of Jeremiah*, and *the tearing up by the roots and rolling down into the sea*

\* Letter, p. 18. † Jerem. li. 25.

*the burning mountain of St. John?* If a *subverted mountain* mean in one place a *subverted empire*, it seems most natural to suppose that a *subverted mountain* in the other place should mean a *subverted empire* likewise.

What Mr. Whitaker says respecting *the star* in Numb. xxiv. 17. is perfectly true. *A star in the firmament* denotes a *prince*, denotes a *victorious prince*, if the *context* intimate as much. But *this* is not the point. The question is not, what a *star in the abstract* means; but what a *fallen star* means. Now from Isaiah I learnt, that a *fallen star* means a *dethroned king*: I concluded therefore that in the Revelation it meant the same. And, as I knew not any prince, to whom the prophecy could be supposed to apply, that was hurled from his throne at this period, except *the western emperor*; I readily adopted Mr. Mede's interpretation of the symbol. But Mr. Whitaker objects, that *the last of the Roman emperors* did nothing after his dethronement. Neither does the prophecy say, that *the star* did any thing after its fall. It says indeed, that *the rivers* became bitter *in consequence* of its fall: and I shewed from history that such was *the consequence* of the downfall of the western Roman monarchy to *the rivers* or *settled governments* of the Goths. Having completely destroyed the western empire, they began to quarrel most bitterly among themselves.

7. What I meant respecting Mr. Whitaker's idea that *the well of the bottomless pit* was *the literal cave of Hera\**, is this. *The five prophetic months* ought apparently to be dated from the time when

\* Letter, p. 20.

*Apollyon and his locusts issued from the bottomless pit, the door of which had previously been opened by the fallen star. But Mohammed issued from the cave of Hera unattended by a single locust in the year 608 or 609; from either of which years if the computation be made, it will not hold good: whereas from the spiritual bottomless pit he issued with one or two of his locusts, or in other words began to bring to light his infernal doctrines and made one or two of his first converts, in the year 612; from which if the computation be made, it will exactly hold good. Provided however that the prophecy do not require the five months to be dated from the first issuing of Apollyon out of the pit, as I had always conceived it did, I will gladly adopt Mr. Whitaker's idea, the ingenuity of which pleases me greatly: but I much doubt whether this can be shewn.\* There seem to be only two periods from which the five months can reasonably be dated; the opening of the pit, and the issuing forth of Apollyon. From the first we are both agreed that they certainly cannot be dated; and from the second they as certainly cannot, if Mr. Whitaker's scheme be adopted, because Mohammed issued from the literal cave of Hera about the year 609 instead of in the year 612.*

\* I know that Mr. Whitaker dates the five months from the year 612, no less than myself; but, according to his mode of interpreting the prophecy, I do not quite clearly see his authority for computing them from that year. The only two epochs, mentioned in the prophecy itself, are the opening of the cave and the issuing forth of Apollyon and his locusts. From neither of these epochs, according to his mode of explaining the issuing forth of Apollyon from the cave, does he date the five months. Letter, p. 89.

8. I fully agree with Mr. Whitaker, that the beginning of the 12th c. of the Revelation is one of the most difficult parts of the whole book; and I will frankly acknowledge that I adopted the interpretation which I have given of it, not as being satisfied with it even myself, but as thinking it perhaps the best that I could meet with\*. It is doubtless obscure; but, I think, not more obscure or more unintelligible than as it is stated by Mr. Mede and Bp. Newton. The former of these writers totally excludes *Constantine* from being intended by *the man-child*: the latter gives a kind of double interpretation of him, partly considering him as *the mystic Christ* and partly as *Constantine*. Possibly I should have done well not to have deviated at all from Mr. Mede's exposition†; and possibly still better to have been totally silent respecting this part of the Apocalypse. This however I faithfully promise, that the moment I meet with a better interpretation I will most joyfully adopt it. But to suppose that *the man-child*, who is described with the very attributes of Christ, is the *Emperor Constantine*, seems to me only to make confusion worse confounded; and I had much rather retain Mr. Mede's scheme with all its difficulties, than embrace a position although sanctioned by the name of Bp.

\* Letter, p. 21.

† I of course mean so far only, as what *the man-child* is supposed by him to symbolize in the abstract. As for the use which he makes of his abstract interpretation of the symbol, to that I much doubt whether I shall ever be able to assent: for I cannot believe that the prophecy at all relates to the age of Constantine.

Newton

Newton from which my understanding does and must revolt\*.

Yet, difficult and obscure as the beginning of this chapter is, the rest of it is sufficiently plain. After apologizing therefore to Mr. Whitaker for saying that he had *throughout* adopted Bp. Newton's scheme, I shall proceed to answer his replies to my *five objections*, or rather to *the first four* of them, for to *the last* he does not make any reply—*My first objection* was, *The improbability of the Apostle's turning so far back in his story.* To which Mr. Whitaker replies, that this rests solely on the assumption, that the history of *the western church* was already commenced in the previous chapter, which he by no means allows, contending that it contains only the connecting circumstances between the histories of *the eastern and western churches*, and indeed merely as the members of the last come within the limits of the first. My answer is, that I have shewn†, both from the concurring opinions of our ablest commentators, and by a variety of different arguments, that the previous chapter (Rev. xi.) which is *the first of the little book* has no manner of relation to *the literal Jerusalem and the eastern church*; but treats *entirely* (like its three

\* Of all the interpretations of that most difficult symbol *the man-child*, which I have yet met with, I scruple not to say that bad is the best. That which I adopted appeared to me as little objectionable as any; but I wish not to conceal, that it is very objectionable. A good interpretation of *the mystic man-child* is a great desideratum. That symbol is the apocalyptic *crux criticorum*.

† Vide supra Argument. 4.

successors)

successors) of *the papal persecutions in the west*, and other matters comprehended within *the 1260 years*. My first objection therefore remains in full force—*My second objection* was, that *The supposing the dragon to be pagan Rome runs directly counter to the unequivocal declaration of St. John that he is the devil*. To this Mr. Whitaker has offered no reply that at all meets the question. I wish him to declare what he understands by *the dragon*: whether *the devil simply*; or *the pagan Roman empire simply*; or *both one and the other*; or *the devil acting through the pagan Roman empire*. The last of these is what he seems to say in his *Letter*: but in his *Commentary* he perpetually wavers between *the pagan empire, the devil, and the devil acting through the pagan empire*. Thus in the note at p. 193 he appears to consider *the dragon* as being *the pagan empire*, and the same as *the ten-borned beast* of Daniel\*; at p. 191 he considers him as *Satan acting through the ministry of the pagan emperors of Rome*; at p. 199 he seems to consider him as *the emperor Galerius*, from whom Constantine was delivered as *the child* was from *the dragon*; at p. 201—204 he considers him as *the devil*; and at p. 253, 254, he considers him as *both the devil and the pagan emperors*. I am willing however to abide by his last declaration in his *Letter to Dr. Ogilvie* respecting my *Dissertation*, namely that he “*is the devil acting by his instruments the pagan emperors*”. In this point then we are both

\* At least, if he do *not* mean this, I cannot discover with what propriety that note is brought forward to elucidate the character of *the dragon*.

agreed,



agreed, that he is *the devil acting through the instrumentality of some power or another\**: the only question between us is, *What power?* Mr. Whitaker thinks *pagan Rome*, and I think *papal Rome*. I cannot find that he brings forward any argument to prove *his* position, except *the application of the prophecy to the times of the pagan emperors and the days of Constantine*, the propriety of which I altogether deny: whereas the arguments that I bring forward are these; that *the seven heads and ten horns of the dragon* are plainly *the seven heads and ten horns of the revived beast*, whence it seems most natural to suppose that *the dragon* acts through the instrumentality of *the revived beast* which Mr. Whitaker supposes to be *the Papacy* and which I suppose to be *the Roman empire in a papal state*; and that this supposition is confirmed, by our finding that *the war of the dragon with the woman* is most expressly limited to *the 1260 years*, the transactions of which occupy the whole of *the little book* of which the present is *the second chapter*. To this no answer is given, except the mere arbitrary dogma, that *the 1260 years* are here spoken of *proleptically*. But of this presently under the fourth objection—*My third objection* was, that *The conjecture that the man-child is Constantine is incongruous with the*

\* I cannot refrain from expressing my wonder, that Mr. Whitaker should think it necessary to put the following queries: "What are *the ten horns*? Is Mr. Faber prepared to say that these form a specific characteristic of *the devil*, "when acting *in propria persona*?" I thought I had used a sufficient degree of precision to preclude the necessity of any such inquiries. See my Dissert. Vol. I. p. 83. and Vol. II. p. 111, 138.

*analogy of scriptural language.* Mr. Whitaker's reply to this objection is as little to the point, as his reply to the last: it is in fact no reply at all. He acknowledges that the phrase *rule them with a rod of iron* is not used in Scripture of any person but our blessed Lord\*: "unless", he adds as if very unwilling to concede what he is compelled to concede, "it may in the second psalm be considered" as spoken primarily of David". If Mr. Whitaker will carefully read over the second psalm, he will, I am persuaded, retract this exception, and confess that harsh indeed must be the criticism which can suppose the second psalm to relate even *primarily* to David. What he says, respecting *the iron yokes* and *the iron empire of Rome*, is a mere lame attempt to bolster a bad cause. This is all that he has said in favour of his own system, from which he makes a rapid digression to mine. Now, even allowing that mine is quite as bad as he represents it, (and I

\* As for Rev. ii. 27, I see not the propriety with which that text can be adduced—Our Lord is plainly the person, who (properly speaking) alone *rules with a rod of iron*: and he here promises, apparently in allusion to the day of God's great controversy with the nations when *the Antichristian confederacy* shall be for ever broken, that every faithful disciple shall *under him* do the same. But I cannot perceive how this passage, which sufficiently explains itself, can authorize us to say that *the man-child who rules all nations with a rod of iron* is *Constantine*. Had it indeed ever been said, as in Rev. ii. 26, 27, that Christ would give *power to the man-child* that he should rule all nations with a rod of iron, we should have been sure that *the man-child* was not *Christ*, but either *some individual* or *some body of individuals*: not a word of explanation however is added; and he is simply represented with an attribute, which *de jure* belongs exclusively to our Lord. Letter, p. 89.

have already stated that I am so little satisfied with my own exposition of *the man-child*, that I am ready to give it up whenever a better is proposed), how does the badness of *mine* improve *Mr. Whitaker's*? I consider this third objection, like the two former, as remaining totally unanswered—*My fourth objection* was, that *The prolepsis, of which Bp. Newton and Mr. Whitaker speak, and on which indeed the whole of their system depends, has no warrant from the plain language of the prediction.* Mr. Whitaker answers me by saying, that *the war in beaven between Michael and the dragon, and other subsequent events, were prior in point of time to the flight of the woman into the wilderness:* and he adds, that this I have left *unnoticed*. A more singular answer I never met with: it is a complete *petitio principii*. Allow Mr. Whitaker to interpret *the war between Michael and the dragon* in his own way; and then I readily grant that it *must* be prior in point of time to *the flight of the woman at the commencement of the 1260 days:* but the propriety of this interpretation, so far from leaving it *unnoticed*, is *the very thing* that I controvert. But Mr. Whitaker appeals to the text; and says, that I contradict it in declaring that *the war between Michael and the dragon took place subsequent to the flight of the woman into the wilderness at the beginning of the 1260 days.* I also appeal to the text; and let the reader determine between us. After describing the attack made by *the dragon* upon *the woman*, the apostle proceeds to speak of her flight; which, when untortured by critical refinement, plainly appears to be *the consequence* of that attack. Let St. John however speak in his own words.

words. " And the dragon stood before the woman  
 " which was ready to be delivered, for to devour  
 " her child as soon as it was born. And she brought  
 " forth a man-child, who was to rule all nations  
 " with a rod of iron: and her child was caught up  
 " unto God, and to his throne. And the woman  
 " fled into the wilderness, where she hath a place  
 " prepared of God, that they should feed her there  
 " a thousand two hundred and three score days.  
 " And there was war in heaven; Michael and his  
 " angels fought against the dragon, and the  
 " dragon fought and his angels". Now I  
 confidently appeal to the unbiassed reader, whether  
 it be most agreeable to the text to suppose that *this*  
*war* took place *before* the flight of the woman, or  
*after* her flight; in other words, *before the commence-*  
*ment* of the 1260 days, or *during their continuance*.  
 I likewise ask him, whether he can discover the  
 slightest hint of that *prolepsis*, which is the very  
 key-stone of Mr. Whitaker's system. If then *the*  
*war in heaven* took place *subsequent* to the com-  
 mencement of *the* 1260 days, let it mean what it  
 may, it certainly cannot mean *the struggle between*  
*Paganism and Christianity*. In a subsequent part  
 of the prophecy, St. John again mentions *the flight*  
*of the woman*, and *her sojourn in the wilderness*  
*during the three times and a half*. This I throw  
 into a parenthesis, and consider as a mere repetition\*;

\* It is not improbable that the repetition may have been  
 made to teach us that *the 1260 days of St. John* are the same  
 period as *the three times and a half of Daniel*. It is worthy of  
 remark, that the latter never styles the three times and a half  
 1260 days; nor the former, except in this single passage, the  
 1260 days *three times and a half*.

which it certainly must be, unless we suppose *the 1260 days* to have two different commencements, and *the woman* to take two flights into the wilderness. As for the real commencement of *the 1260 days*, the Apostle plainly fixes it to the era of *the woman's flight from the dragon*, and represents it as preceding *the war in heaven*. To these arguments let the reader add the following one, and I think the question of *the prolepsis* will be decided for ever. Both Bp. Newton and Mr. Whitaker allow, that *the little book* contains the 11th, 12th, 13th, and 14th chapters of the Revelation. Now it is hard to say why *this little book* should be distinguished from *the greater book* except for the purpose of preserving strict unity of action, and describing the events of some one particular period. But both Bp. Newton and Mr. Whitaker acknowledge, that the 11th, 13th, and 14th chapters relate exclusively to *the period of 1260 days*; although the latter of these writers differs (as we have seen) from every respectable commentator in laying the scene of the 11th chapter in *the literal Jerusalem*. Such being the case, is it not evident, that the whole symmetry and arrangement of *the little book* is completely distorted and violated, by referring *the second* of its four chapters to *the days of primitive Christianity* and *the age of Constantine*; and *the first, the third, and the fourth*, to *the period of the 1260 days*? I maintain, that this objection would have applied with *very great* force to the system of these authors, even supposing *the 1260 days* had never once been mentioned in *the second chapter of the little book*; but, when we find them most expressly mentioned, and when the general context and arrangement of  
the

*the little book* plainly require that *this second chapter* should be referred to the same period as the one which precedes it and the two which succeed it, the objection then applies with *ten-fold* force; and seems to me to quash most completely the arbitrary notion of *the prolepsis*\*—*My fifth objection* was, that

\* It may not be amiss to observe, that, even if we allow the *flight of the woman* to be first mentioned *proleptically*, the scheme of my antagonist will only be rid of *half* its difficulties. Mr. Whitaker says, that *the woman* fled into the wilderness in consequence of *the dragon's* (second) *persecution*, and that he persecuted her when he saw that he was cast to *the earth*, which was the event of his war with Michael. For this he refers me to ver. 13, 14; which he tauntingly supposes must have slipped out of the copy which I used. Arguing then with him for a moment according to his own statement, we shall soon see what will be the consequence of it. If the prophet meant to intimate, that *the woman* fled into the wilderness in the 14th verse and not in the 6th verse, then *the 1260 days* must commence in the 14th verse. And if they commence in the 14th verse, then the events predicted in the three succeeding verses, must be *posterior* to their commencement. But Mr. Whitaker says, that *the 1260 days* commenced in *the year 606*: and yet he maintains that *the flood* which the devil cast out of his mouth, *subsequent* by his own account to *the flight of the woman into the wilderness*, means *the irruption of the northern nations* which ruined the empire. This irruption however, so far from taking place *after* the *woman's* flight into the wilderness in *the year 606* and *at the commencement of the 1260 days*, took place *long before* it. For the Goths burst into the empire at the death of Theodosius in *the year 395*, and completely effected the downfall of its western half in *the year 476*. Now in his letter (p. 20. line 8, 9.) he expressly says, that it is *the first* mention of *the woman's flight* that is *proleptical*: whence we must infer, that he esteems *the second* mention of it to be *not* *proleptical*. What right then, even upon his own principles, has he to apply *the flood* which *the dragon* cast out of his mouth to *the irruption of the northern nations*? Is this difficulty to be salved by a *second prolepsis*?

Are

that Both the woman and the dragon are said to be in heaven at the same time; that heaven is the symbol of either temporal or spiritual polity; and that, take it in whichever sense we please, the woman and the devil acting through the pagan empire, were not in heaven together at the period when Bp. Newton supposes the vision to commence. For, so long as the empire continued pagan, the woman was in the ecclesiastical heaven, but not in the temporal heaven; and the agent, through which Mr. Whitaker supposes the devil to act namely the pagan empire, was in the temporal heaven but not in the ecclesiastical heaven. Hence it is plain, that at the period assigned by him for the opening of the vision, the woman and the dragon were not together in the same heaven, as the apostle represents them to be\*. To this objection Mr. Whitaker attempts not to give an answer, because truly he has gone so deeply into my former objections that he thinks it quite unnecessary. It appears however, that *not one* of those objections has he been able to remove; and I incline to believe that *the present* will prove equally refractory. We must plainly seek for a time when *the woman*, and *the power which the dragon uses as his agent*, were in *one and the same heaven*. The power however is indisputably the

Are we to be told, that both in the 6th verse and the 14th verse *the sight of the woman* "is mentioned by anticipation?" I cannot help thinking, that this savours very much of what Mr. Whitaker not improperly calls *an interpretation grafted on the prediction*. Letter, p. 83.

\* See this argument drawn out at length in my Dissert. Vol. II. p. 103, 104.

Roman

*Roman empire.* But *the woman* and *the Roman empire* were never in *the same heaven* together till the days of Constantine: therefore *the pagan Roman empire* is necessarily excluded, and consequently *the Christian Roman empire* is as necessarily intended. *This empire*, thus in *the same heaven* with *the woman*, Satan did not begin to use as his tool till *the commencement of the 1260 days*: therefore the vision opens with his attack upon *the woman* at that period, and with his casting down from *heaven* a third part of the stars, or the bishops of the Roman empire. Thus it is, I think, indisputable, that *the second chapter of the little book* relates to the events of *the 1260 days*, and consequently synchronizes, as I had supposed it to do, with *the three other chapters of the little book*. In short, whatever difficulty there may be respecting the interpretation of *the man-child* (and there are wonderful difficulties), every other symbol and every other particular in this vision are sufficiently plain. It relates to the persecution of *the true church*, by *the papal Roman empire* under the influence of *the devil*, during the allotted period of *three times and a half* or *1260 days*.

9. I shall begin my answer to what Mr. Whitaker says respecting *the wounded head of the beast*\* with apologizing to him for having represented him as saying, that *the fifth* or *dictatorial head* is a *distinct* head from *the Papacy*, and that the wound which *the one* received was healed by the rise of *the other*. I have certainly, though very undesignedly, misunderstood him. Had he expressed himself with the

\* Letter, p. 27.



same precision in his *Commentary* that he has done in his *Letter*, the mistake would never have been made. In fact, the very passage, which he cites from his *Commentary*, was that which misled me. The passage is this: "The eighth, it was declared, should be the beast itself, but who, considered as a head, was one of the seven recovered from his deadly wound". By these words I thought Mr Whitaker designed to teach us, that, although *the Pope* was, strictly speaking, *the eighth*, yet from his strong resemblance to a *Dictator* he might in some sort be considered as *the Dictatorial head revived*; and thus that *the beast* might in one sense be said to have *eight heads*, and in another sense only *seven*. That Mr. Whitaker intended *absolutely and literally* to maintain, that *the Papacy was the Dictatorship*, did indeed never once occur to me: nor could I have believed that any man would have seriously made such an assertion, were not that part of his *Letter* now open before me wherein he accuses me of saying, that *he considers the Papacy as a distinct head from the Dictatorship*; whereas he considers them all the while as *one and the same head*, and allows *the Papacy* to be a head only as being *the Dictatorship*. While I very sincerely apologize for my *first* mistake, I may be allowed to express a hope that I have not *again* misunderstood him. To the best of my judgment, he means to say, that *the Papacy and the Dictatorship are one and the same head*; and that *the Dictatorship was restored when the Papacy arose: so that, in reality, the Papacy is the fifth head of the beast*. On these grounds I am prepared to argue with him: and, if I thought his supposed former opinion untenable, and the arguments

arguments brought in support of it inconclusive; I think his present avowed opinion yet more untenable, and his arguments yet more inconclusive.

The first question is, whether the Dictatorship *be* that head of the beast which received its death-stroke from a sword. Nothing that the Apostle says gives the least warrant for such a notion. "Five", says he, "are fallen". *What* five are fallen, we are all agreed; Kings, Consuls, Decemvirs, Military tribunes, and Dictators. The extinction of *all* these heads the prophet describes by one word *fallen*; as if he considered them as so many *exuvie* of the *beast*, which he successively shed without any very striking, or at least without any very *peculiarly* striking, occurrence that marked the fall of any one of them. *Five are fallen*. He does not say, *Four are fallen, and one is slain by the sword*: but simply, *Five are fallen*. Hence the probability is, that *the slain head* is not *any one* of the five, which St. John indiscriminately represents as *having fallen* at the time when he wrote. Accordingly every commentator, that I have met with before Mr. Whitaker, takes it for granted as a thing of course, that, *whatever head* may have been slain with the sword, it certainly can be none of the five *first* heads, because they are alike described as *having simply fallen*.

But how does Mr. Whitaker prove *the Dictatorship* to be *the slain head*? I will give his own words. "Which then of the previous heads has been wounded to death? For *the merely having fallen* will not come up to the description by which the fate of this is distinguished from that of the other heads. The kings were only *expelled*, the  
H "consuls

“ consuls were superseded. Two only of the  
 “ decemvirs were put to death, and neither of them,  
 “ as it appears, by the sword; the military tribunes  
 “ were only laid aside; but the last perpetual  
 “ Dictator was wounded to death by the sword, and  
 “ a vote of the senate passed, declaring that the  
 “ offices should never be revived—The dictator,  
 “ which received the wound by the sword, was a  
 “ perpetual dictator and pontifex maximus—  
 “ Augustulus, in whom the imperial line ceased,  
 “ was only deposed, not put to death, by Odoacer”\*.  
 From this statement I concluded (and will the  
 reader blame me?), that Mr. Whitaker supposed  
 St. John to have represented the dictatorial head as  
 wounded to death by the sword, because the individual  
 Julius Cesar was slain by the sword of assassins:  
 and I observed, that I could not comprehend how  
 a wound of that nature could be healed by the rise  
 of the Papacy; for, in the prophecy, “ the self-same  
 wound, that is inflicted, is healed. If, in making  
 this remark, I go near to represent Mr. Whitaker  
 as “ supposing that Julius Cesar was to rise again  
 “ and become pope”†; the blame rests with the  
 faultiness of his system, not with the inference which  
 may be drawn from my remark. “ But”, says Mr.  
 Whitaker, “ Mr. Faber’s next ground of censure is  
 “ his supposition” (supposition only!) “ that I  
 “ conceive the murder of an individual only to be  
 “ meant by the death of an head, whereas I had  
 “ spoken of the recovery of the dictatorial and  
 “ pontifical government of Rome in one person,  
 “ which had been separated by the assassination of

\* Comment. p. 214, 215. † Letter, p. 28.

" *Julius Cesar, when the senate too passed a decree that the office of dictator should never be revived*"\*. What Mr. Whitaker intends by this passage I cannot clearly discover. Does he mean to say, that *the dictatorial head* is described as being slain by a sword, because the *individual* Julius Cesar was assassinated, or because the *office* of dictator was suppressed by a decree of the senate? If the first; my censure was just, and I can comprehend now as little as I could before, how *the wound of the individual Cesar* could be healed by *the rise of the Papacy*: if the second; I cannot see why *the dictatorial head* should be said to be slain by a sword, because the senate suppressed the dictatorship. But the truth is, Mr. Whitaker has most singularly confounded the murder of a mere individual with the slaying of a form of government by the sword. Whatever may be the precise import of the phrase, of this at least we may be sure, that *the killing of a form of government* can never mean *the killing of a man*. Bp. Newton supposes that it was *the sixth head* that was slain by the sword, on the ground that *the sixth or imperial form of government* experienced a violent political death from the Gothic sword. I think his Lordship mistaken, both because he appears to me not to have formed a right idea in the abstract of what is meant by *killing a beast*, and because his interpretation will not hold good even upon his own principles; for *the imperial head* was not slain in the sense in which he supposes it to be slain by the gothic sword, but continued to exist many ages after in the city whither it had been translated by

\* Letter, p. 29.

Constantine more than *a century* before its imagined extinction. Yet I do not object to his interpretation on the same grounds that I do to Mr. Whitaker's. *Whether the man Augustulus had been slain by the sword, or had not been slain by the sword*, would not have made the Bishop's system one jot either better or worse: for, as his Lordship rightly judged, *the death of a head* had nothing to do with *the death of a man*. The reader will probably have anticipated me in observing Mr. Whitaker's extreme inconsistency and repugnancy to St. John in his manner of stating one important part of the question. He takes it for granted, that *the head slain by the sword* must have been *so slain* before the days of the Apostle. Hence he asks, "Which of the previous heads had been *wounded to death*? For *the merely having fallen* will not come up to the description, by which the fate of this is distinguished from that of the other heads".\* Nothing can be more just than this last remark; and, as I have already stated, it is one reason among others why I must flatly deny *the dictatorship* to be *the slain head*. *The merely having fallen* does not come up to the idea of *being slain by a sword*: but the apostle represents *the five first heads*, one of which was *the dictatorship*, as *merely having fallen*: therefore not one of those *five heads* can be *the head slain by the sword*. How often must I be compelled to repeat, what Mr. Whitaker seems most unaccountably to have overlooked; *Five are fallen*; not *Four are fallen and one is slain by the sword*; but *Five are fallen*?

\*. Comment. p. 214.

I quite agree with Mr. Whitaker in thinking, that the phrase *which was, is not, and yet is*, denotes the existence of the beast previous to his being mortally wounded, his non-existence while he lay dead in consequence of the wound inflicted upon one of his heads, and his re-existence when that deadly wound was healed\*: but, by his restricting the phrase (although he has the authority of Mr. Mede for so restricting it) to the days of the Apostle, he completely confutes himself, even independent of every thing that has already been said. It is not declared restrictively, that *only the slain head* ceased to be, but that *the beast himself* ceased to be. But how did *the Roman beast* cease to be, in any sense that the words are capable of, by *the mere falling of the dictatorial head*? Is Mr. Whitaker prepared to say, that the beast *was not* in the days of St. John? And, if he can not say this, what better proof can we have that he is quite mistaken in restricting the phrase *which was, is not, and yet is*, to the age of the Apostle? I am aware, that he wishes us to understand the phrase as meaning nothing more than that *the beast had ceased to exist under his dictatorial head when the apostle wrote*†; but I can discover nothing either in the text or in the context

\* See my Dissert. Vol. II. p. 160, 161, 162.

† “——the beast, that was, and is not, and yet is”. Rev. xvii. 8.

‡ Letter, p. 28.—Comment. p. 214.

that

that will warrant such a gloss\*. Let the careful reader however turn to the passage in question, and judge for himself. Mr. Whitaker says, he "would heartily thank me for having induced him to reconsider so closely the passage, and thence discover both so incontrovertible a proof of the period to which these words are to be referred, and such a confirmation of his own interpretation, but that it might look as if he exulted in the explosion of mine"†. It would have been better, for more reasons than one, if this ill-judged sarcasm had been omitted.

I have *one* more point to settle, before this part of the subject is dismissed. Mr. Whitaker positively asserts, that *the Papacy* and *the Dictatorship* constitute jointly *only one head*, and, in short, that *the Papacy* is only *a head* as being *the Dictatorship*. How does he prove this extraordinary assertion‡? He says, that "*a most striking similitude* is proved between the head that was formerly wounded,

\* Mr. Mede's gloss is somewhat similar to Mr. Whitaker's and as little warranted by the text. He supposes, that the beast *was*, because when the apostle wrote he had ceased to exist under his five first heads; *is not*, because not under his yet future last head; and *is*, because then under his sixth head. See his Works, B. v. C. 12.

† Letter, p. 30, 31.

‡ It was in consequence of my never dreaming that he had made such an assertion, and my supposing on the contrary that he considered *the Papacy* as *one head* and *the Dictatorship* as *another*, that he complains of my having misrepresented him. I have already apologized for my innocent and (I am sure) my undesigned mistake.

"and

" and that which has for many ages despotically ruled at Rome"\* That there is a considerable degree of *resemblance* between the power *exercised* by *the Dictator* and the power *claimed* (be it observed†) by *the Pope*, I am by no means disposed to deny. But, even if *the Pope* had been allowed to *exercise* the dictatorial power (which he never was), I should still have to learn how *similitude* can constitute *identity*. C is very like G, yet C is not G. Still less can *the Papacy* be *the Dictatorship*, merely because the power *claimed* by the one is like the power *exercised* by the other. So thought the more judicious Bp. Newton. "*The Pope*", says he, "*is the most perfect likeness and resemblance of the ancient Roman emperors*". Hence, supposing the *image of the beast* to mean *the effigies of the beast*, he supposed *the Pope* to be *that image*. Yet he never fancied, that *this similitude* authorized him to say, that *the Pope* was an *Emperor*; or that *the Papal head* was *the Imperial head recovered from its deadly wound*, so that *the Emperorship* and *the Papacy* constituted jointly only *one head*.

On the whole, I think that Mr. Whitaker has not been able to establish *either* of his positions.

\* Comment. p. 216.

† Mr. Whitaker, and all those writers who will make *the Papacy* a *head of the beast*, perpetually tell us of the extravagant claims made by *the Popes* to universal temporal dominion: I want to see the proofs of the power *claimed*, being *allowed* and *exercised*. Respecting all that I have written on this subject, Mr. Whitaker preserves a most profound silence. See my Dissert. Vol. II. p. 142—148.

He



He seems to me neither to have proved that *the Dictatorship is the head that was slain by the sword*, nor that *the Papacy and the Dictatorship constitute jointly one head of the beast*. To this I will venture to add, that he will find it no easy matter to prove from history, that *the Papacy can*, with any degree of propriety, be *at all* accounted a head.

10. Respecting the meaning of *the apocalyptic harvest*, Mr. Whitake has not quoted *all* that I said upon his opinion of it\*. I did not represent him as *only* supposing that *the harvest and the vintage designate a further harvest to the Gospel by the call of the Jews, and the coming in of the Gentiles*. I have turned to the passage in his *Commentary* to which he refers me, and find that it was the ambiguity of its expression which led me to conclude that he *jointly* spoke of *the harvest and the vintage* as designating "a further harvest to the Gospel by the  
" call of the Jews, and the coming in of the fulness  
" of the Gentiles, and the vengeance of heaven  
" wrecked, in the land of Judæa itself, on those  
" who have apostatized from the truth". From his manner of punctuation I thought that he meant to refer *all the three clauses* jointly to *the harvest and the vintage*. Had he placed a semicolon instead of a comma between *the Gentiles* and *and the vengeance of heaven*, thus ascribing *the two first clauses* to the harvest *exclusively*, and *the third* to the vintage *exclusively*, I should not have misunderstood him. I think no other apology than this necessary to a man who can charge me with *intentional* misrepresentation by warning his

\* Letter, p. 31. † Dissert. Vol. II. p. 313.

correspondent

correspondent "of my *habit* of assuming much " more than my premises will warrant".

Mr. Whitaker does not seem to be aware, that one of the ablest critics either of this or of any other age has positively declared that a *harvest* never symbolizes a *judgment*; or, I think, he would have strengthened himself with such *very great* authority. I will briefly state the grounds of my believing, with Mede, Newton, Lowman, and other writers, that *the apocalyptic harvest* denotes a *judgment*.

Mr. Mede, who has elaborately and minutely discussed the point, observes, that the idea of a *harvest* includes *three things*; *the reaping of the corn, the gathering of it in, and the threshing of it*: whence it is made a type in Scripture of two direct opposites; of *destruction*, when *the reaping and the threshing* are considered; of *restitution and salvation*, when *the in-gathering* is considered\*. The great critic from whom I have presumed to differ, separates *the threshing* from *the harvest*, in Jerem. li. 33; allowing that *the threshing* denotes *judgment*, but denying that *the harvest* has ever such a signification. The text in question does not appear to me to warrant this separation. "The " daughter of Babylon is like a threshing floor, it " is time to thresh her: yet a little while and the " time of her harvest shall come". Here *the time of her harvest* seems to be used as synonymous with *the threshing of her*: and, if this be the case, *her harvest* is a *harvest of wrath*. Or, if we deny that they are synonymous, and separate them from each other, shall we be authorized by the plain import

\* Mede's Works, B. iii. p. 520.

of the text to say, that *the threshing of Babylon* denotes indeed *a signal judgment about to befall her*; but that *her harvest*, which in a little while is coming, means *some signal mercy about to be vouchsafed to her*? Does not the text, on the contrary, force us to think with Mede, that *the threshing* is considered as *a part of the harvest*; and that they both alike typify *God's vengeance upon Babylon*? But, however this may be, there is another passage, in which both *the reaping* and *the in-gathering of the harvest* are used to symbolize an act, not of *mercy*, but of *judgment*. Speaking of the dispersion of the house of Israel, and of the very small remnant that should be left in the land, Isaiah uses the allegory both of *the harvest*, and of *the conclusion of the vintage and olive-season*\*. "In that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean: and it shall be, as when the harvest-man gathereth the corn, and his arm reapeth the ears; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of its fruitfulness"†.

Thus, I think, it appears in the general, that *a harvest* symbolizes, agreeably to Mr. Mede's opinion,

\* It was precisely in this manner that I thought Mr. Whitaker understood *the harvest* and *the vintage* as a joint double type both of *conversion* and *destruction*, for which unintentional mistake I received so merciless a castigation from him.

† Isaiah, xvii. 4, 5, 6.

the two opposites of *judgment* and *mercy*. How we are to understand it in any *particular* passage, must be determined by the context. Now the context of *the apocalyptic harvest* seems to me most definitely to teach us, that a *harvest of judgment* is intended. Throughout the whole book of Revelation, with the exception of a few places which sufficiently explain themselves\*, *the earth* is used as a symbol of *the Roman empire pagan and papal*. Upon *this earth* all the vials of God's wrath are poured out, whatever subsequent distinction may be made in their effusion†. It is *the vine of this earth* that is to be gathered, when her grapes are fully ripe: and it is *the ripe harvest of this self-same earth* that is to be reaped, when the time for reaping is come‡. Here we may note, that it is not, as in our Lord's parable||, said to be the harvest of a *field*, which is afterwards formally explained to mean *the whole world*: but, as the sickle is thrust into *the earth* to gather *the vine of the earth*, so is the sickle likewise thrust into *the earth* to reap *the harvest of the earth*. If then *the earth* mean *the Roman Empire* in the case of *the vintage*, which can not reasonably be doubted, since those that are cast into the wine-press are *the Roman beast*, *the false prophet*, and *the kings of that same earth*, and since (according to the acknowledged principles of symbolical imagery) *the vine of the earth* must denote

\* Such as Rev. xx. 8, 9, 11. and xxi. 1, 24.

† Rev. xvi. 1. ‡ Read attentively Rev. xiv. 14—20.

|| Matt. xiii. 24, 38.

*the corrupt church of the mystic Babylon, whose abominations,—whose ripe clusters of iniquity,—will eventually occasion the ruin of its supporter the secular beast\*:* if, I say, *the earth* mean *the Roman empire* in the case of *the vintage*, must we not conclude from the almost studied similarity of phraseology used by the prophet, that *the earth* means likewise *the Roman empire* in the case of *the harvest*? And, if this be allowed, what idea can we annex to *a reaping of the harvest of the Roman empire*, which, like *the grapes of that same empire*, is declared to be ripe, except that of *some tremendous judgment* that should precede *the vintage* and more or less affect *the whole empire*? In such an opinion also we shall be the more confirmed by finding, that *a judgment about to befall Babylon*, the constant apocalyptic type of *the Roman church and empire*, is by Jeremiah expressly termed a *harvest*. This difference indeed there is between the two prophets, that Jeremiah dwells upon *the third part* of the harvest, *the threshing*; while St. John selects the imagery of *the first part*, *the reaping*: yet I cannot but think, that the context of both passages sufficiently shews, that a *harvest of judgment*, not of mercy, is intended. The *apocalyptic harvest*, by being confined to *the earth*, or *the Roman empire*, cannot denote either *the general in-gathering of Judah and Israel*, or *the universal influx of all nations to the Millennial church*: and since, like *the vintage*, it is exclusively confined to *the idolatrous and persecuting Roman empire*, since, in both cases the sickle is equally thrust into *this empire*; I feel

\* Dan. vii. 11.

myself compelled to conclude, that, like *the vintage*, it denotes *some signal judgment*. This judgment I have supposed to be *the first part of the third woe*; a woe, which must be expected to mark a period in history no less striking than the successive founding of *the Saracenic and Turkish empires*; a woe, which is ushered in by an event no less singular than definite, *the fall of a tenth part of the great Roman city or of one of the ten original Gothico-Roman monarchies by an earthquake*. This judgment in short I have supposed to be *the horrors of the second French revolution and its immediate consequences*, commencing on the 12th of August 1792, and ushered in by the fall of the monarchy both arbitrary and limited which at that time was the only one that remained of the ten original kingdoms; a revolution, which in *those consequences*, or (to adopt the prophetic phraseology) *during the reaping of the harvest of the earth*, has been felt to the remotest parts of *the Roman empire*: and as yet I have seen no reason to alter my opinion.

11. The next point, which we have to consider, is the proper chronological arrangement of *the seven vials*\*. Bp. Newton and myself believe, that *the seventh trumpet* begins to sound before any one of *the seven vials* is poured out, and that it includes within itself as so many component parts *all the seven vials*, just as *the seventh seal* includes within itself *all the seven trumpets*: Mr. Whitaker on the contrary maintains, that *all the seven vials* precede the sounding of *the seventh trumpet*; which he conceives to be the same as *the last trump at the day*

\* Letter, p. 33.

of judgment mentioned by St. Paul\*, and after which he has never been taught† to look for any thing but the resurrection and its awful consequences. I have stated the ground of the argument to the best of my judgment, and have endeavoured as much as possible to avoid either misunderstanding or misrepresenting my opponent's view of the subject. I will proceed therefore to state at large the grounds on which I adopted Bp. Newton's arrangement of *the seven vials*†.

It

\* 1 Corinth. xv. 52.

† I am quite at a loss to conceive what books on the Apocalypse Mr. Whitaker can possibly have read, to say that he has never been taught to look for any thing but the resurrection and its awful consequences after the sounding of *the seventh trumpet*. Every protestant expositor that I am acquainted with, from Mede down even to myself, will teach him the very reverse.

† I have to beg Mr. Whitaker's pardon for saying that he was *aware*, because he explicitly avows in his Letter that he was *no such thing*. I meant rather to compliment him, than to offend him, by paying this tribute of acknowledgment to his supposed foresight. At the same time I think it right to observe, that he has misunderstood the sense in which I said that *the seventh trumpet* is represented as beginning to sound before *any one of the vials* is poured out. I certainly never meant to say, as he seems to have imagined, that *the seventh trumpet* begins to sound before *the successive effusion of the vials*, merely because *the one* is mentioned in Rev. xi, while *the others* are described in Rev. xvi. My opinion was drawn from the circumstance of *the seventh trumpet* occupying the same chronological position in *the little book*, that *the seven vials* jointly do in *the larger book*: whence I concluded, with Bp. Newton, that it must synchronize with *the seven vials*; and I could not conceive how it *could* synchronize with them, unless it so preceded the effusion of *the very first* as to comprehend them *all*.  
My

It is manifest that the chronological position of *the vials* is *after* the sounding of at least *the two first woe-trumpets*; for this is absolutely required by

My reasoning at large was as follows. *The four chapters of the little book* run parallel to each other and equally bring us down to the end of the 1260 days and the battle of the vintage. This catastrophe is specially mentioned only in the last of the four chapters: but, from the synchronical position of the seventh trumpet towards the close of the first of the four chapters, it is plain that the blast of it must usher in both the harvest and the vintage: for, the harvest and the vintage being the last detailed events in one synchronical chapter, they must necessarily coincide with the last detailed events in another synchronical chapter: in other words, Rev. xiv. 14—20 must coincide with that description of the effects produced by the seventh trumpet which is contained in Rev. xi. 16—19. The vintage however, which is only touched upon in the little book, is afterwards described at large in the greater book: for that Rev. xiv. 18—20 and Rev. xix. 11—21 relate to the same final overthrow of the beast, the false prophet, and the kings of the earth, in some country that extends 1600 furlongs, there cannot be a doubt, as Mr. Mede has fully shewn. But to this final catastrophe the seven vials bring us down: and we have likewise seen that the seventh trumpet must from its synchronical position be considered as bringing us down to the same event. The seventh trumpet therefore must synchronize with the seven vials: but how can it synchronize with them without comprehending them? for the harvest and the vintage, which from their synchronical position plainly belong to the seventh trumpet, can only, as Bp. Newton rightly remarks, be referred to the seven vials. If then the seventh trumpet comprehend the seven vials, its earliest blast must be the signal for the effusion of the first vial; and consequently must precede it. The reader will have a clear idea of the propriety of this statement, if he will figure to himself Rev. xi, Rev. xiv, and Rev. ix, xv—xix, drawn out, side by side, in parallel columns after the nature of a harmony. If the three columns terminate together, as they undoubtedly do, then the last events which they severally describe must necessarily be synchronical.

the





arrangement. But I do not depend on mere analogy alone. In the year 1672, both the sounding of the third woe, and the effusion of all the seven vials, were future. Taking the matter then in this chronological point of view, while analogy now with double force requires us to arrange the seven vials under the seventh trumpet, the definite language of the apostle imperiously commands it. He styles the three concluding trumpets three woes: therefore the last trumpet is the last woe. He further declares, that the seven vials are the seven last plagues; and, if in his description of these last plagues he do not give us a description of the last woe, he gives it no where. The very terms indeed plainly shew that this must necessarily be the case: for, on the one hand, how can the seventh trumpet be the last woe if it be so succeeded by the seven last plagues, as that they are to be considered altogether distinct from it, and as not forming so many constituent parts of it? and, on the other hand how can the seven vials be the seven last plagues, if they be succeeded by the last woe? There cannot be two lasts. The seventh trumpet therefore can only be the last woe by synchronizing with the seven last plagues; and the seven vials can only be the last plagues by synchronizing with the last woe.

But Mr. Whitaker says, that I bring "a strange charge" against him. I will give both the charge, and the passage upon which it is founded; and the reader shall judge between us. The charge was this: "Mr. Whitaker attempts to prove in direct opposition to the plain language of St. John, that the seven last plagues are not the last plagues; and most singularly brings forward as an argument

“ what effectually demonstrates the very reverse:  
 “ namely, that they cannot be *the last in point of*  
 “ *time*, because it is particularly stated, that in  
 “ *them is filled up the wrath of God*\*. I have  
 given the charge *verbatim*: I will give the passage  
 on which it is founded *verbatim*. “ The apostle  
 “ here suggests, in a manner easy to be understood,  
 “ that the sign he is going next to mention relates  
 “ to the same period which some of those already  
 “ described respect; *And I saw another sign*. The  
 “ sign itself was that of the infliction of seven  
 “ particular judgments, denominated *the seven last*  
 “ *plagues*; and that, it is particularly stated, because  
 “ in them is filled up the wrath of God, as if it  
 “ were intended hereby to caution us against con-  
 “ sidering them as termed *last* merely† in point of  
 “ time,

\* Dissert. Vol. II. p. 318.

† Mr. Whitaker complains of my overlooking this word  
*merely*, as being of prime consequence. I did not perceive its  
 consequence, when I wrote; and I am still equally unable to  
 discover it, even with all the assistance which he has afforded  
 me. Does he mean to say, that *the plagues of the vials* are the  
 last in point of time or ~~are~~ the last in point of time? If they  
 be the last, then they must coincide with *the last woe-trumpet*,  
 precisely as I suppose; otherwise there are *two lasts*: if they  
 be not the last, I cannot discover the use of the qualifying  
 word *merely*. They must either be *the last*, or *not the last*, in  
 points of time, putting the word *merely* entirely out of the  
 question. Which does he mean to say, that they are? It  
 appears to me, that *the vials* are called *plagues*, because they  
 are vehicles of God's *wrath*; and that they are said to be *the*  
*plagues*, because the wrath of God is *filled up* in them, which  
 it would not be if they were followed by *more* plagues. What  
 other distinction the word *merely* can make, I do not see.  
 Mr. Whitaker however does not make *the seven vials* to be the  
 last

“ time, and consequently to give some latitude to  
 “ the season in which the completion of them may  
 “ be looked for\*.” Now, unless I very greatly  
 misunderstand Mr. Whitaker, and if I *do* I sincerely  
 beg his forgiveness, he argues, that *the vials are not  
 the last plagues in point of time*, because it is  
 particularly stated that *in them the wrath of God is  
 filled up*. How this reasoning may strike the  
 reader, I know not: for myself, I am as much at  
 a loss as ever I was to comprehend the force of it.  
 It appears to me, that, ~~so~~ far from concluding the  
 seven last plagues *not* to be the last in point of time  
 because it is said that the wrath of God is filled up  
 in them, we ought *for that very reason* to conclude  
 that they *are* the last in point of time. For, if any  
*other* plagues succeed them, then the wrath of God  
 is *not* filled up in them, but in the plagues which  
*do* succeed them; and if, on the other hand, the  
 wrath of God *be* filled up in them, then they must  
 be the *last* in point of time, because if they be  
 followed by any *other* plagues the wrath of God is  
 plainly *not* filled up in *them* but in their *successors*.  
 If the reader can conceive how the wrath of God  
 can be *completely filled up* in plagues, which are  
*not* the last in point of time, and are therefore to be  
 succeeded by *other* plagues, he certainly possesses  
 a power of comprehension which I cannot boast of.

Let the reader now compare Mr. Whitaker's  
 confused arrangement of *the seven vials*, with the

*last plagues* in point of time, because he considers them *all as  
 preceding the third vial*: with what propriety shall presently  
 be considered.

\* Comment. p. 445.

luminous statement of Bp. Newton; and he will not, I think, blame me for adopting the system of that eminent expositor in preference to that of my learned antagonist. "God's judgments on the *kingdom of the beast or Antichristian empire*", says his Lordship, "are hitherto denounced and described only in general terms under the figures of *harvest and vintage*. A more particular account of them follows under the emblem of *seven vials*, which are called *the seven last plagues*, for in them is filled up the wrath of God. These *seven last plagues* must necessarily fall under *the seventh and last trumpet*; so that, as the *seventh seal* contained the *seven trumpets*, the *seventh trumpet* comprehends the *seven vials*. Not only the concinnity of the prophecy requires this order; for otherwise there would be great confusion, and the *vials* would interfere with the *trumpets*, some falling under one trumpet and some under another: but moreover, if these *seven last plagues* and the consequent destruction of *Babylon* be not the subject of the *third woe*, the *third woe* is no where described particularly as are the *two former woes*. When four of the *seven trumpets* had sounded, it was declared, *Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three*

It is remarkable, that both here and in various other passages which I have noticed in my *Dissertation* the Bishop considers the *beast* as being what he really is, namely the *Roman empire in its papal state*, although he elsewhere makes him the same as his own *little horn* or the *papacy*. Thus does the truth perpetually, as it were, force itself upon him. But of this more hereafter in its proper place.

"angels

“ *angels which are yet to sound.* Accordingly at  
 “ the sounding of the *fifth* trumpet commences the  
 “ woe of the Saracen and Arabian locusts; and in  
 “ the conclusion is added, *One woe is past, and*  
 “ *behold there come two more woes hereafter.* At  
 “ the sounding of the *sixth* trumpet begins the  
 “ plague of the Euphratæan horsemen or Turks;  
 “ and in the conclusion it is added, *The second*  
 “ *woe is past, and behold, the third woe cometh*  
 “ *quickly.* At the sounding of the *seventh* trumpet  
 “ therefore one would naturally expect a description  
 “ of *the third woe* to succeed: but, as it was before  
 “ observed, there follows only a short and summary  
 “ account of *the seventh trumpet*, and of the joyful  
 “ rather than of the woeful part of it. A general  
 “ intimation indeed is given of God’s *taking unto*  
 “ *him his great power, and destroying them who*  
 “ *destroy the earth:* but the particulars are reserved  
 “ for this place; and, if *these last plagues* coincide  
 “ not with *the last woe*, there are *other plagues* and  
 “ *other* woes after the *last*; and how can it be said  
 “ that *the wrath* of God is filled up in them, if there  
 “ are others *besides* them\*? If then *these seven*  
 “ *last plagues* synchronize with *the seventh and*  
 “ *last trumpet*, they are all yet to come†; for *the*

\* It is almost superfluous to point out to the discerning reader, that the Bishop here uses the very argument to prove that *the last plagues are last in point of time*, which Mr. Whitaker uses to prove that *they are not last in point of time*. Which has the best of the argument, let even Mr. Whitaker’s friend, Dr. Ogilvie, decide; as he seems to make him a kind of umpire, by addressing his pamphlet to him.

† This was perfectly true, when his Lordship wrote. The question is, whether they have not *since* begun to be poured out upon *the earth* or *the Roman empire*.

“ *sixth*

“ *sixth trumpet* is not yet past, nor *the woe of the Turkish or Ottoman empire* yet ended\*: and consequently there is no possibility of explaining them in such a manner as when the prophecies may be paralleled with histories, or evinced by ocular demonstration. The many fruitless attempts, which have hitherto been made to explain them, are a farther proof that they cannot well be explained, the best interpretations having failed and floundered in this part more than in any other”† I had thought that his Lordship had for ever settled the arrangement of *the seven vials*, until I read Mr. Whitaker’s *Commentary*: but, it seems, I was mistaken: and my opponent, by adopting the scheme of arrangement which the Bishop has so justly and so ably exploded, has added one more to “the many fruitless attempts” of his predecessors in the same line of interpretation.

\* At the time which I fix for the sounding of *the seventh trumpet*, namely *the year 1792*, no politician will be inclined to deny, that *the power of Turkey*, considered as a *woe* to Christendom, was no longer very formidable. It is wonderfully remarkable that the war between Russia and Turkey, which has rendered the latter a mere political non-entity, terminated in *the year 1790*. Thus singularly does the termination of *the second woe* in the east synchronize with its termination in the west: for the first shock of *the great earthquake* which overthrew *the tenth part of the Roman city* or *the French monarchy*, was in *the year 1789*, and the last on *the 10th of August 1792*. Immediately after which, *the seventh trumpet* sounded on *the anarchial 12th of August*, and introduced the undisguisedly and atheistical horrors of the reign of *the great Antichrist*, whose predicted badge was that he should deny both the Father and the Son.

† Bp. Newton’s *Dissert.* in loc.

In

In opposing this arrangement of Bp. Newton however, Mr. Whitaker declares it to be inconsistent, "he will not say with sound or sober\* criticism, " but even with common sense"†: and the reason he gives is, that *the seventh apocalyptic trumpet is that last trump*, which is to summon both the quick and the dead to appear before the tribunal of God,

\* I have already noticed the sense in which Mr. Whitaker wishes his readers to understand this favourite word of his. Whatever accords with his interpretation is *sober*; whatever does *not* accord with it is *not sober*. I have repeatedly differed from that learned prelate Bp. Newton; and, had he been alive, I am persuaded he would have taken no offence at my exercising the common privilege of *all* writers: for I ever treated his memory with deserved respect; and, while I frankly assigned my reasons for dissent, I never presumed to assert that he was deficient in "sobriety", still less in "common sense". It is true, Mr. Whitaker may say, that he directs this polite language to *me* a mere humble presbyter, and not immediately to *the Bishop*: but this will serve him in little stead, unless he acknowledges that he never read Bp. Newton's *Dissertations*. If he *has* read them *with any degree of attention*, he must know that in *this* particular at least I have simply followed his Lordship: nay, unless he has merely looked through my *own* Dissertation, he must have learned whence I borrowed *this* part of my scheme. (See my Dissert. Vol. I. p. 39, 40. and Vol. II, p. 318. Mr. Whitaker had this last page immediately under his eye, when he was noticing "the strange charge" which he says I bring against him.) In saying therefore that my synchronical arrangement of *the seventh trumpet* with *the seven vials* is incompatible, not only with "sound and sober criticism, but even with common sense", he must be considered as assailing in no very decorous terms the venerable prelate from whom I *explicitly acknowledged* having borrowed it. To Mr. Whitaker's abuse I shall never return any answer but calm argument and a simple statement of facts.

† Letter, p. 60.

and



and beyond which "he has never been taught to look for any thing but the resurrection and its awful consequences". Accordingly he takes occasion in another part of his pamphlet to say that "the more he reflects on the subject, the more astonished is he, that a writer of Mr. Faber's investigation and abilities should fall into a mistake so gross and so open to profane ridicule"\* , as to fancy that *the seventh trumpet*, from the account which the apostle gives of it, can have any connection with *the French revolution*. To this it might be sufficient to answer, that I am unable to discover how my exposition lays me more open to profane ridicule, than Mr. Whitaker's does him. Let *the seventh trumpet* sound when it may, it is represented as a *great woe*, one at least as great as either of its two predecessors. And is Mr. Whitaker prepared to say, that, when "the Lord God hath taken to himself his great power and reigneth", a *third woe* commences to the full as bad as either *the rise of Mohammedism* or *the devastation of the Turks*? If such be his opinion, why does he pray, that the kingdom of God may come? But I am little disposed to let the matter drop with a mere retort. Mr. Whitaker has mistaken this part of his subject in a manner that I should *once* scarcely have thought possible. Mede, with whose writings he professes to be so well acquainted, aware that *the seventh trumpet* is styled a *woe*, and aware likewise that it is represented as being of a *mixed nature*, supposes it to coincide with *the seventh vial* and to extend

\* Letter, p. 60.

through

through the whole period of the Millennium\*. Under this vial he justly arranges the battle of Armageddon, or the downfall of Babylon both secular and ecclesiastical; considering that awful event to be the beginning, or (if I may use the expression) the woe-part, of the seventh trumpet. When that is over, then commences its joyful part, when the kingdoms of the world are made the kingdoms of the Lord and of his Christ. He supposes it to terminate with the loosing of Satan, and the war of Gog and Magog: After this, takes place the universal resurrection both of the just and of the unjust†. I believe Mr. Mede to be very right in his general idea‡ of the nature of the

\* “ *Quinque ad minimum phialarum effundunter ante desitum*  
 “ *sextæ tubæ clangorem; credo quod etiam sexta: phiala vero*  
 “ *septima, quæ consummationis phiala est, proinde concurret cum*  
 “ *initio tubæ septimæ, quæ itidem consummationis tuba est*”.  
 Clav. Apoc. Par. Alt. Synch. III.

† He has with much Perspicuity explained his idea in the large plate of synchronisms at the end of his *Clavis*. To that it will be sufficient to refer the reader, who is unacquainted with Mede's writings: for him, who is acquainted with them, any reference is unnecessary.

‡ It appears however to myself to be more natural to suppose, that the seventh trumpet ceases to sound at the commencement of the Millennium when the kingdoms of this world become the kingdoms of God and of his Christ, than that it continues to sound during the whole period of the Millennium. Its woe-part I understand to be the harvest and the vintage: its joyful part I understand to be the conversion and restoration of the whole Israel of God, and the in-gathering of all the heathens into the Millennial church. When all these objects are accomplished, which they will be at the beginning of the Millennium, then, I should conceive, the seventh trumpet may be considered as having performed its office.

*seventh trumpet*; though I certainly prefer Bp. Newton's arrangement, which assigns to *the seventh trumpet*, not merely *the seventh vial and the vintage*, but *all the seven vials and the harvest* as well as *the vintage*. As for Mr. Whitaker's notion, that *the last apocalyptic trumpet* is *the last trump* mentioned by St. Paul as introducing the universal resurrection and judgment\*, I believe it entered just as little into Mr. Mede's head as it did into mine†: at least, if that able expositor considered it in any sort as the same, it was its very last blast, after it had introduced the rout of *the beast and his confederates* at Armageddon, after it had sounded more than *a thousand years*, and after it had called down vengeance upon the armies of *Gog and Magog*. And this, from some parts of his works, appears to have been the idea that he had formed of it.

But Mr. Whitaker is greatly afraid that I shall expose myself to the scoffs of the profane, because "misled by system, I have made *the French revolution* synchronize with that most awful event (*the sounding of the seventh trumpet*), at which, we are told, the four and twenty elders "will return thanks to God, *because he hath taken to himself his great power, and reigneth*". I had

\* 1 Corinth. xv. 52.

† It is worthy remark, that neither Bp. Newton, nor Brightman, nor Lowman, nor Fleming, nor Doddridge, ever fancied with Mr. Whitaker, that *the seventh apocalyptic trumpet* was the same as *the last trump at the day of judgment*: yet he expresses great fear of the profane ridicule to which I shall infallibly expose myself by not adopting *his* opinion.

thought,

thought, that what I said on that point would have sufficiently obviated all apprehensions of this nature. I stated, that, although the *ultimate* design of *the seventh trumpet* was to introduce *the blessedness of the Millennium*, yet it had *first* to introduce a variety of awful judgments preparatory to and terminating in the overthrow of all God's enemies: and I observed, that, for the consolation of the Church, the order of events was inverted, *the joyful part of the seventh trumpet* being mentioned before its *woe-part*\*. Respecting the whole of this exposition, to which I beg to refer him, he is profoundly silent. Had he attended to it, he would perhaps have thought his apprehensions somewhat misplaced: had he attended to what Mede and Newton have written on the subject, he would (unless determined to adhere at all events to his own notion) have been *convinced* that they were misplaced. Mede, as we have seen, places *the woe-part of this trumpet* before its *joyful part*, although St. John for reasons already assigned inverts their order in his detail. Bp. Newton, from whom in *this part* of my work I am a mere copyist, does the same. I will lay before Mr. Whitaker and the reader his Lordship's exposition of Rev. xi. 15; and, if they find it more luminous than my own, which is little more than a bare abstract of it, I have my end. "At the sounding of the seventh trumpet *the third woe* commenceth, which is rather implied than expressed, as it will be described more fully hereafter. *The third woe* brought on the inhabitants of the earth is the ruin

\* Dissert. Vol. II. p. 95, 96.

“ and downfall of the Antichristian kingdom: and  
 “ then, and not till then, according to the heavenly  
 “ chorus, *the kingdoms of this world will become*  
 “ *the kingdoms of our Lord and of his Christ, and*  
 “ *he shall reign for ever and ever.* St. John is  
 “ rapt and hurried away as it were to a view of the  
 “ happy Millennium, without considering the  
 “ steps preceding and conducting to it”\*. The  
 manner indeed in which *the last woe-trumpet* is  
 first mentioned, plainly shews that it has nothing  
 to do with *the last trump* mentioned by St. Paul;  
 excepting it be quite at its termination, and at the  
 very end of the Millennium, long after it began to

\* Bp. Newton’s Dissert. in loc. His Lordship’s illustrious namesake expresses himself to the same purpose. “ *The seventh trumpet* sounds to the battle of the great day of God Almighty, whereby the kingdoms of this world become the kingdoms of the Lord and of his Christ, and those are destroyed that destroyed the earth”. (Sir Isaac Newton’s Observ. p 254, 255.) Sir Isaac indeed, like Mr. Mede, supposes it to synchronize with *the seventh vial*; but he never seems to have fancied with Mr. Whitaker, that it was the same as *the last trump at the day of judgment*.

Mr. Brightman, exactly like Bp. Newton and myself, supposes, that *the joyful part of the seventh trumpet*, although mentioned before its *woe-part*, in point of time nevertheless succeeds it: “ Hic versus (Rev. xi. 18.) brevem synopsis præbet totius ultimæ periodi, quæ posita est in tribus, In ira gentium, in inchoata divina ultione, et in consummata tandem remuneratione tum bonorum tum malorum”. He afterwards goes on to state, that *the woe-part of the seventh trumpet* comprehends *the whole of the vials*, which are therefore jointly called *the last plagues*; and that when this is over, then commences *the full remuneration of the good and the bad*, a remuneration however which he will not allow to have any connection with *the last day of judgment*. Apoc. Fol. 182.

sound\*.

sound\*. “Woe, woe, woe, to the inhabitants of the  
 “earth, by reason of the other voices of the trumpet  
 “of the three angels which are yet to sound”†. From these words we learn, that *all the three woes* are to befall *the apocalyptic earth, or the Roman empire*. Accordingly, under *the first woe*, the empire was assailed by *the Saracens*: under *the second*, it was subverted in its *eastern branch*, and under its *sixth head*, by *the Turks*: and *the third*, which is to be immediately preceded by *the fall of a tenth part of the great city*, ushers in *the tremendous reign of Antichrist*, and will eventually produce the complete destruction of *the bestial empire* under its *septimo-octave* or *Carlovingian head*. \* *The three trumpets, considered as woes, all alike affect the Roman earth*. Where the scene of *one* is laid, the scene of them *all* is laid: and, arguing from analogy, what the nature of *one* is, the nature of *all* must be. Mr. Whitaker himself allows that *the first and second woes* relate to *the rise of the Saracenic and Ottoman empires*: and where shall we find *a third kindred event*, ushered in by so definite a circumstance as *the fall of a tenth part of the great Latin city*, except in *the second atheistical revolution of France*? But Mr. Whitaker thinks that I am “wire-drawing scripture in a most lamentable manner, to support a new hypothesis according with my estimate of the singular

\* This, as I have already stated, seems to be Mr. Mede's opinion: it certainly is not my own, because I think it more natural to suppose that *the seventh trumpet* ceases to sound, when *the Millennium* begins.

† Rev. viii. 13.

“importance

" importance of what happens in my own days"\*. Does he allow then *the rise of the Saracenic and Ottoman empires* to be of sufficient importance to be noticed in prophecy: and does he deny the same diabolical eminence to *the second French revolution*? In what has *the latter* yielded to *the two former* in its wonderfully extensive effects, both religious and political, on *the Roman empire*? If this be not *the commencement of the third woe*, which in regular order is to succeed its *two predecessors*, what idea are we to figure to ourselves of a *third woe*, which, like *the two former ones*, is peculiarly to affect the inhabitants of *the Roman earth*? Whether "my estimate of the singular importance of what happens in my own days" be purely the visionary reverie of a hot-brained system-builder, let all Europe with one voice declare from the remote frontiers of Russia to the utmost extremity of Spain.

Mr. Whitaker, having noticed (as he believes†) all the passages in my book wherein I censure him, becomes in *his* turn the assailant, and makes an

\* Letter, p. 7. and 40, 41.

† He has *not* noticed *all* the passages wherein I censure him. he is totally silent on what I say respecting his mode of proving *the Pope* to be *a head of the beast*; namely, by shewing, not that he has *possessed* supreme temporal power (which he could not shew), but that he has *claimed* it. (Dissert. Vol. II. p. 143.) Neither has he noticed my opposition to his opinion, that *the earth* means *the east*. (Dissert. Vol. II. p. 231, 232.) Nor yet has he attempted to set aside my objection to his interpretation of *the beast's image*. (Dissert. Vol. II. p. 274.) The more I have since thought on this last point, the more I am convinced that Dr. Zouch's interpretation of *the image* is the true one.

attack

attack upon *my* system. This is perfectly right, and what I of all things wish for. If my work be such, that the painful reader can collect from it "nought but disappointment, discouragement, "and at length despair", as Mr. Whitaker assures him, the sooner it is confuted the better.

He opens the attack with complimenting my candour at the expence of my intellect: and then observes that my system rests principally on *the four following assumptions*\*: "1. That St. John "has restricted the character of *the Antichrist* to a "power who denies the Father and the Son; "2. That *the king*, mentioned in Dan. xi. as doing "according to his own will, was not revealed until "lately; 3. That *the ten-borned beast* in the "Revelation is *the Carlovingian monarchy*; "4. And that on *the sounding of the seventh "trumpet the French revolution* broke out—If "these positions be overthrown", says Mr. Whitaker, "the whole fabric will fall"†

As I have followed my respectable antagonist step by step through his defence of himself, so will

\* From Mr. Whitaker's use of the word *assumptions*, a person, who had not read my work, would suppose that I take all the four points for *granted*, whereas much labour is bestowed in attempting to *prove* them; that is to say, to prove them in the manner in which I state them, for, with regard to Mr. Whitaker, he has thought proper to state the last two of them quite different from what I had stated them myself. I thought it right to notice this little *ruse de guerre*, I mean the use of the word *assumption*; though, in point of argument, it is of no very violent consequence.

† Letter, p. 36, 37.

I now



I now follow him with equal pleasure through his attack upon me.

1. With regard to *the first of my positions*, I shall pass it over here as Mr. Whitaker has done, inasmuch as we have both already discussed the point very fully. He says indeed, that my restricting the character of *the Anticrist* or *the liar* to a power *that denies the Father and the Son* is "a mere assumption", and that he has shewn it to be such. I do not think *myself*, that he has shewn any thing of the kind: however our respective arguments are before the reader\*.

2. *My second position* is, that Daniel's wilful king was not revealed till lately, and that he is *infidel France* under whatever form of government†.

To this Mr Whitaker *first objects*, that *no power can be intended whose dominion has not extended over Judea*; since from the words of the angel (in Dan. x. 14) "Now I am come to make thee understand what shall befall thy people in the latter days", it is evident the prophecy is *local*. I might satisfy myself with answering, that, even allowing his *assumption* to be just, the dominion of France has extended over Judéa in the time of the crusades and in the days of Godfrey de Bouillon and his brother Count Baldwin; whence the kings of France styled themselves *kings of Jerusalem*, as our kings till very lately styled themselves *kings of France*: and that, unless I be very greatly mistaken in my whole exposition of the prophecy, its dominion *will again extend over Judéa at the close of the 1260 years*, and at the era of *the restoration of*

\* Letter, p. 37. † Letter, p. 38.

*Judab.* But I rest not my cause upon any such answers: I flatly deny *the assumption itself*. Nothing that the angel says warrants Mr. Whitaker's gloss, that "the prophecy is *local*"; which indeed runs directly counter to a considerable part of the prophecy itself. The angel does not say, that he will tell Daniel what shall befall *Judea* in the latter days, which would doubtless have made the prophecy *local*; but what shall befall *his people*. And with this declaration Mr. Whitaker ought to have known that the prediction exactly accords. The scene of *the first part* of it\*, while Daniel's people continued in Judèa, is laid in that country and in the contiguous kingdoms of Syria and Egypt: but, when *the mighty arms* of the iron republic had planted the abomination of desolation in the temple of Jerusalem, and had scattered Daniel's people over the face of the earth, the scene immediately extends, and *the second part* of the prophecy has little or nothing to do with Judèa till quite the end of it. And why? So long as Daniel's people continued in Judèa, and were connected with the

\* The division obviously takes place at the 31st verse; where accordingly Bp. Newton, with his usual sound judgment divides the chapter. His Lordship remarks on the very passage, upon which Mr. Whitaker has founded his gratuitous assumption, that "this prophecy contains the fate and "fortune of *the people of God* (not of *the land of Judea*) for many years". If then it relate to the fortune of *the Jews*, who are scattered over *the whole world*, and will at length be gathered back into their own country, what can we think of Mr. Whitaker's assertion, that "it is evident that the prophecy is *local*?" It is *local* indeed; but its stage is, I will not say *Judea*, I will not say *the Roman empire*, but perhaps nearly *the whole world*.

M

kingdoms

kingdoms of the north and the south; just so long the prophecy continues in Judæa and the adjoining countries. When Daniel's people are dispersed from Judæa; the prophecy leaves Judæa, and follows them (as it were) into the countries of their dispersion. When Daniel's people begin to be restored at *the time of the end* or at *the close of the 1260 years*; the prophecy returns with them, and describes the expedition of *the infidel king* to Palestine and predicts *the contemporary restoration of the Jews*. But let us trace the steps of the prophecy, as it gradually extends itself after the setting up of the desolating abomination and after the dispersion of Daniel's people—The first circumstance mentioned is, the attempt of the Roman government to corrupt the primitive Christians by flatteries, and the long and dreadful persecutions which they underwent in consequence of knowing their God and being strong in the faith\*. Will Mr. Whitaker limit these persecutions to *Judea*? Did they not extend through *the whole Roman empire*†?—It is next said, that in the midst of their falling by diverse kinds of deaths they should be holpen with a little help, but that many should cleave to them with flatteries‡. This plainly relates to the days of Constantine, when the great help

\* Dan. xi. 32, 33.

† Not to mention countries without the limits of *the Roman empire*, as *Persia*.

‡ Dan. xi. 34.

which

which the Church received in *temporals* proved unhappily a very little help in *spirituals*; inasmuch, as Bp. Newton observes, "many became christians "for the sake of the loaves and the fishes". Here again, what has the prophecy to do in particular with the land of *Judea*?—The third circumstance predicted is, that, while the Church is in this corrupt and secularized state, some of them of understanding, that is to say men of a like spirit with the first mentioned men of understanding or the primitive Christians, should perish like their predecessors in attempting to work a reformation in the now degenerate Church, and that they should continue in a persecuted condition even to *the time of the end*\*. The first period brought us down from the promulgation of Christianity to the days of Constantine: and the second brought us down from the days of Constantine to the commencement of the ministry of the second set of men of understanding. The third period begins, I apprehend, with this ministry, which is the same as the apocalyptic prophesying of the two witnesses; and extends, as the prophet carefully teaches us, to *the time of the end*, or the close of the 1260 years. But there is one remarkable part of this last period, which I suppose to be peculiarly intended: namely a time when persons of primitive piety should be placed in a situation exactly resembling that of the primitive Christians. Now from history I had learnt, that no time answers this description with so much exactness as *the age of the Reformation*: hence I concluded, that the Reformation is peculiarly intended, though

\* Dan. xi. 35.

without *excluding* the other persecutions of the faithful throughout the dark period of *the* 1260 years. During all this time the scene lies, not in *Judea*, but in *the Roman empire*; and, during *the ministration of the second men of understanding or the apocalyptic witnesses, in the western or European part of the Roman empire*—After then this long detail of what the Church has suffered from *the persecuting arms*, for so Daniel symbolically styles *the Roman empire*, and after we have arrived (as Bp. Newton himself allows\*) at the time of *the Reformation*; that is to say, when the prophet has entirely done speaking of *the Roman empire properly so called*; a wonderful power is introduced and very tully described, which (as it appears from the account given of it†) should spring up *before* the time of the end, and undertake an expedition to Palestine *at* the time of the end. Where this power is to be sought for, it is not positively said; and, since the whole prophecy relates more or less to Daniel's people, it may arise, for any thing that appears to the contrary, in *any* region where those

\* Though Bp. Newton supposes *the Consubstantialists* to be partly meant by *the men of understanding*, he by no means excludes *the Reformers* from being likewise intended: because, as he observes, *the men of understanding* were to be in a persecuted state, “not only at *that time*, but even to *the time of the end*”. As for confining the prophecy to *Judea*, on the ground of its being “evident that it is a *local one*”, his Lordship seems never once to have thought of such a project.

† *The time of the end* commences in the midst of *the king's* career. He is brought upon the stage *before* the time of the end, and *at* the time of the end is attacked by *the kings of the north and the south*.

people

people are scattered. But, since the prediction last treated of *the sufferings of the men of understanding*, and consequently since the scene of it lay last in *the western parts of the Roman empire*, it is most natural (to avoid one of those rapid topographical transitions, which Mr. Whitaker thinks proper to ascribe to me), to seek for the rise of *this power in the West*. There accordingly we found a power, which (he has not even attempted to disprove) in point of *character*\* answers exactly to it:

\* I love the truth wherever it can be found, whether in the writings of a Papist or of a Protestant. While I think Cornelius à Lapide quite mistaken in referring the character of *the wilful king* primarily to *Antiochus*, I believe him to be very right in referring it ultimately and properly to *the great Antichrist*. It is a curious circumstance, that long before *the French revolution* took place (for his Commentary was printed in the year 1634) he pronounced, merely from a view of the prophetic character of *the wilful king*, that, whenever he should be revealed, he would be an atheist, and would abolish, not only the worship of Christ and the superstitious idolatry of paganism, but even the very name and adoration of the true God. "Ex hoc ergo ver. et ex ver. præcedente (ver. 37, 38.) colligitur, Antichristum fore atheum, eumque, cum pleno potietur imperio, non tantum Christum et idola, sed et Dei veri nomen et cultum ablaturum". (Comment. in loc.) Such was the language of anticipatory exposition *previous* to the French revolution: let us now attend to the remarkably similar language of applicatory exposition *after* the commencement of that awful political and religious convulsion. "I fear, I too clearly see the rise, instead of the fall, of the Antichrist of the West,—who shall be neither a Protestant, nor a Papist; neither Christian, Jew, nor Heathen: who shall worship neither God, Angel, nor Saint —who will neither supplicate the invisible majesty of heaven, nor fall down before an idol". (Bp. Horsley's Letter on Isaiah xviii, p. 105, 106.) If Mr. Whitaker think, that

it: and I will maintain, that in point of *chronology* and *geography* it answers no less exactly to it. Following the stream of events, we are to seek for it *after the Reformation*, but (as it appears from the subsequent account given of it) *before the time of the end*: there we found it. Following the footsteps of the prophecy into *the West*, we are *most probably* (the prediction does not authorize us to say *certainly*) to seek for it in *the West*: there likewise we found it. In short, we found a power, that exactly answers to it both *circumstantially*, *chronologically*, and *geographically*: hence I thought, and still think, myself warranted in concluding, that *that power* is here foretold—And now what sentiments will the reader entertain of the following accusation, preferred against me by Mr. Whitaker?

"In a prediction thus accurate, we have little  
 "reason to expect those great leaps in chronology  
 "and topography which, according to Mr. Faber's  
 "hypothesis there must be in it; for according to  
 "him, verse 34 relating to the state of the Chris-  
 "tians under Constantine and his immediate  
 "successors, we are at verse 35 brought to the  
 "Reformation in Germany, and in 36 to the  
 "French Revolution and Buonapartè. Unless I  
 "knew you to be an active walker, I should fear  
 "such a rapid transition as this would put you out  
 "of breath". What *the bodily activity of Dr.*

that the protestant prelate, like myself, is "lamentably wire-  
 "drawing Scripture to support a new hypothesis according  
 "with his estimat. of the singular importance of what hap-  
 "pens in his own days"; he will scarcely bring a similar  
 charge against the popish ecclesiastic, who flourished in the  
 beginning of *the seventeenth century*.

\* Letter, p. 39.

Ogilvie

*Ogilvie* can have to do with a *Dissertation on the prophecies*, I leave to my ingenious opponent to determine: I am content with the remarking, that, instead of those great leaps in *chronology* and *topography* which Mr. Whitaker speaks of, the prophecy, according to my exposition of it, advances equably and uniformly through *three* remarkable periods, not to the wretched individual *Buonaparte*, but to the atheistical horrors of the French revolution.

His next objection is, that the definite article, prefixed in the original to the word *king*\*, shews that the character ought to be referred to *some preceding king*. If there be any weight in this objection (and there is none), it would prove that the wilful king is *Antiochus Epiphanes*, and not the Roman empire; for *Antiochus* is styled the king of the North; whereas the Roman empire is exhibited to us simply under the plural emblem of *two human arms*, probably in allusion to its possessing the sovereignty both of the East and of the West. Hence I scruple not to say, that, if the character must be referred to some preceding character, it is much more natural to refer it to a power which is expressly styled a king, than to a power which is no where styled a king but only called plurally arms. The *He* however is merely emphatic, and is equivalent to *iste*, or *that*. The prophet seems to have used it to denote the appearance of a more extraordinary power than any of which he had before spoken. Mr. Mede accordingly builds so little on the *He*, although he supposes the wilful

\* Ver. 36.



*king* to be *the Roman empire pagan and papal*, that in two different places he translates the original *a king* and not *the king*\*. In short, although I no more believe *the wilful king* to be *Antiochus* than Mr. Whitaker does, if the *He* compel us to refer his character to some preceding *king*, I again assert it to be much more natural to refer it to *Antiochus* who is called in the *singular* number *a king*, than to *the Roman empire* which is never called *a king* but is uniformly spoken of in the *plural* number as *arms*. As for the exception to this *plural* phraseology which occurs in the 32d verse, "*he* shall corrupt", I have little doubt that the genuine reading is, "*they* shall corrupt", agreeably to the analogy of the preceding *plural* verbs. It is plain that the verb was *plural* in the copy which the LXX used, not *singular* as it appears in our present Hebrew Bibles.† When the authority of the LXX therefore is added to the evident requisition of grammatical construction, and when the mere omission of the small final letter *Vau* determines the verb to be *singular* or *plural*, I think myself warranted in saying that *the arms* or *the Roman empire* are uniformly spoken of *plurally*. This being the case, if the *He* be of the importance which Mr. Whitaker supposes, but which I do not

\* Apost. of latter times, Part I. chap. xvi, xvii.

† The LXX indeed refer the verb to *such as do wickedly against the covenant* instead of to *the arms*, but still they give it in the plural number. The Arabic version however, not only gives the verb in the plural number, but likewise rightly refers it to *the arms*.

believe it to be, I see not, in case of our referring the character of *the wilful king* to *some power previously mentioned*, how we can avoid, upon every principle both of expression and grammar, referring it to *the king of the North*\*—Under this objection Mr. Whitaker urges another founded entirely upon his misconception of the general drift of the prophecy. According to Mr. Faber's scheme, "the angel", says he, "after  
 " having given a most particular account of what  
 " should happen under the successors of Alexander,  
 " does, most unaccountably leave entirely unnoti-  
 " ced all the great and interesting events, that have  
 " taken place *in the land of Judea* from the time of  
 " the destruction of Jerusalem to the present day". Although the angel has so expressly declared, that he will tell Daniel what shall befall *his people* in the latter days, Mr. Whitaker cannot divest himself of the notion that *Judea* is meant: whereas *the country* is no further considered throughout the whole prophecy than as connected with *the people*. As soon as *the people* are dispersed, *the country* is never once mentioned till *the time of the end* when *the Jews* begin to be restored; and then *the country* again makes its appearance, and we are told in strict harmony with many other prophecies that *some great enemy of the Lord* shall perish in Palestine between the seas at the era of their restoration. Hence it is plain, that, if the great and interesting events which Mr. Whitaker dwells on *had been*

\* *The king of the north*, mentioned in the first part of the vision, is, as all allow, quite a different power from *the king of the north*, mentioned in the second part of the vision.

noticed, the prophet would have departed from his plan. He makes exactly the same mistake in the course of a few passages more, and then he builds an argument upon it; which is the more extraordinary, as he cites the angel's declaration to Daniel, and even writes *bis people* in Italics. This might surely have taught him, that *the land* of that people was not intended. "Another objection", says he, "Mr. Faber makes to the application of this prediction to the Roman power, is that it makes the last prediction very little more than a mere repetition of a former. But here the learned writer seems not to call to mind, that at the beginning of the vision the angel expressly apprized Daniel, that he was come to make him understand what should befall *bis people*\* in the latter days: in consequence of which the vision is *local*† in its subject, and ends with the deliverance of the chosen people. Now being the former, and it being (according to Mr. Faber's own statement) the great excellence of Daniel's prophecies, that they are strictly both local and

\* This was the very thing that I *did* call to mind, that *the people*, not *the land*, was spoken of.

† What inconclusive reasoning is this! *Because* the angel would teach Daniel what should befall *bis people* in the latter days, *therefore* the vision must be *local* and confined to *Judea*, when *the people* were dispersed and had no longer any connection with *that country*! I suppose Mr. Whitaker will scarcely deny that the 32d and 33d verses treat of *the persecutions of the primitive Christians*, and that the 34th must be referred to *the conversion of the empire in the days of Constantine*. Was the vision *local* then? At least was its *locality* confined to *Judea*?

"chronological,

“chronological, the changing of the scene from  
 “Judæa into Germany, and then into France, and  
 “then nobody knows where\*, as is necessary to  
 “this novel hypothesis†, can never be admitted  
 “consistently with either his own rules of interpretation, or his estimate of the prophet’s accuracy.  
 “And this not being admitted, what measure of  
 “repetition is this, but what naturally results  
 “from the purpose which the angel specified‡?—  
 “For what Mr. Faber calls his most conclusive

\* I have before had occasion to notice the highly indecorous language in which Mr. Whitaker is wont to indulge himself. Had he read Bp. Newton’s *Commentary* on this part of the prophecy, I am willing to hope that at least a sense of propriety would have induced him to express himself somewhat more respectfully. That eminent prelate, though I differ from him in my exposition of the wilful king, yet in his remarks on the verses immediately preceding the first mention of that tyrant shifts the scene just as much as myself. It is true, his Lordship does not change it to “nobody knows where”, as Mr. Whitaker says I do; but he certainly changes it to *France* no less than myself, though not precisely in the same manner. He concludes his comment on the 35th verse with these words: “And we see even at this day, not to alledge other instances, “how the poor protestants are persecuted, plundered, and “murdered, in the southern parts of France.”

† I have a great curiosity to see a *Commentary on Dan. xi.* constructed on Mr. Whitaker’s principle of *exclusive locality*. Bp. Newton found it no less necessary to his own hypothesis to quit *the land of Judea*, within which Mr. Whitaker would confine us, than I did to my “*novel hypothesis*”.

‡ Which purpose Mr. Whitaker is determined shall be, to give a history of *Judea*, not of *the Jews*; although nothing can be more plain than the specification of the angel.

“ objection, that it cannot be made to accord with  
 “ the chronological series of events in this conclu-  
 “ ding prophecy of Daniel: it will be sufficient to  
 “ ask, If, from the time of the Romans first invading  
 “ Judèa to their being driven from it, they were  
 “ not the power that ruled it, pray who was? but,  
 “ if they were, must not *a chronological history of*  
 “ *what passed on that land* notice them in the  
 “ place it does\*”? The reader will readily perceive,  
 that Mr. Whitaker throughout confounds *the*  
*people with the land*. How often must I repeat,  
 and how often must I refer him to Bp. Newton’s  
*Commentary* to convince him, that the prophecy in  
 question is *not* a history of what passed in *the land*  
*of Judea*, any further than that land was in posses-  
 sion of *the Jews*? Accordingly *its falling under*  
*the Roman power* is distinctly mentioned; but, *the*  
*Jews* beng then dispersed, it was no longer an  
 object of Daniel’s concern; whence, neither *its*  
*government by the Romans*, nor *their loss of it*, is  
 noticed. And, as for Mr. Whitaker’s question,  
 “ Who were masters of Judèa from the time when  
 “ the Romans gained it to the time when they lost  
 “ it, if the Romans were not”? I confess myself  
 quite unable to discover its pertinancy. What *the*  
*Roman government of Judea* can have to do, in a  
 chronological prophecy, with *a power* which is  
 described as making its appearance *after* the perse-  
 cutions of the primitive christians, *after* the  
 conversion of the empire under Constantine, and  
*after* a second remarkable persecution resembling

\* Letter, p. 43, 44.

that

that of the primitive Christians\* which I have supposed *peculiarly* to relate to *the Reformation*; I am as much unable to comprehend, although assisted by Mr. Whitaker's questions, as ever I was.

His *third objection*† is to my assertion (which he thinks a very bold one) that *the time of the end* commences at *the termination of the great period of 1260 years*; but *not one argument* does he bring to back it. Indeed he is so totally silent on all that I have said on the subject, that I think he can scarcely have read *the third chapter of my Dissertation*. To that I beg to refer him. He pronounces indeed, that *the time of the end* and *the last time* are equivalent phrases; and that they both equally mean *the whole 1260 years*: and this he would prove from St. John, who (he says) tells us that *the last time* is *the time of Antichrist*‡. St. John however, as I have

\* It was on this ground, that I thought *the second persecution of the men of understanding* could not relate to *the quarrels of the Consubstantialists and the Arians*. Though I believe *the Consubstantialists* to have been in the right, as Mr. Whitaker seems willing to allow, I can see no very great resemblance between their situation and that of the primitive Christians: whereas I see a most striking resemblance between the situation of the Reformers and that of the primitive Christians.

† Letter, p. 45.

‡ St. John tells us no such thing. He says, that there were *many antichrists* then in the world, and that *the spirit of the Antichrist* was also then in the world; whence the disciples might know that it was *the last time*: but he never says, that *the last time*, in the sense in which he uses the phrase, namely that of *the Christian dispensation*, is *the time of the Antichrist*.

I have wondered that Mr. Whitaker has not brought forward Mr. Mede's argument to prove that *the time of the end* denotes

I have already observed, tells us that *the last time*, in the sense in which he understands the phrase, that

is

denotes *the latter days of the Roman empire or the great period of 1260 years*, instead of the strange one which he has substituted for it from a misunderstood text of St. John. Mr. Mede understands the question and answer in Dan. xii. 6, 7, as follows. *How long shall be the end of the wonders?* It shall be *a time and times and a half*: that is to say, *the period styled the end of the wonders shall be three times and a half or 1260 years in length*: therefore *the time of the end denotes the whole period of the 1260 years*.

Were this interpretation allowable, it would at least render the passage ambiguous: but it appears to me to be by no means allowable; and I believe that our common English version has accurately expressed the sense of the original, although it doubtless is not quite literal. If we consider the general context, *the end of the wonders* certainly seems to be the same as what Daniel immediately afterwards styles *the finishing of the things*. But, if *these things* be the same as *the wonders* (which I suppose will scarcely be denied), and consequently if *the finishing of the things* be *the end of the wonders*: then *the end of the wonders* must denote, not *the continuance*, but *the absolute termination of the wonders*. *The finishing of the things* however is declared to be contemporary with *the restoration of the Jews*: therefore *the end of the wonders* must be contemporary with *the restoration of the Jews*, and consequently cannot denote *the whole period of the 1260 years*. This however is not all. There are two words (I mean not to say that there are no more than these two words) used in Hebrew to express *the end*, *Aarith* and *Ketz* together with its cognates *Ketzab* and *Miketzab*. Now *the former* of these denotes either *the continuance of a period*, or *the end of a period*: whereas *the latter*, unless I be greatly mistaken, never denotes *the continuance of the period* of which it speaks, but always *the end of it*. It is derived from a verb which signifies *to cut off* or *to cut short*: whence Buxtorf with much propriety observes, that it denotes *the end*, "*quasi præcisum*" "*dicas; ubi enim res præciditur, ibi ejus finis est*". This latter word is that which is used in the present passage. *The end of the wonders* therefore, in the original, cannot, as it appears to me,

is to say its *declarative sense*\*, had *already* commenced at the very period when he was writing. Mr. Whitaker's

me, denote either *the whole or a part of the period during which these wonders were transacting*, but must on the contrary denote *the termination or cutting off of the period which comprehends them*. In absolute strictness of speech, that termination is the very moment when the 1260 years expire: but Daniel teaches us to extend it somewhat more widely. He styles it both *the end*, and *the time of the end*; that is to say, *the time at the end or at the cutting off of the 1260 years*: and he informs us, that *the whole expedition of the wilful king will take place at this time of the end*; an expedition, which, although it commences at *the end of the period of the wonders*, plainly cannot be finished in a single day or in a single year. He further teaches us, although he does not precisely acquaint us with the duration of *the wilful king's expedition*, that 75 years will elapse between *the termination of the 1260 years and the commencement of the time of blessedness or the Millennium*. (Dan. xii. 11, 12.) Hence it seems most reasonable to conclude, that, since *the time of the end* cannot denote *the whole period of the 1260 years*, those 75 years constitute what Daniel styles *the end or the time of the end*, as being that short portion of time which *cuts off and divides* the great period of 1260 years from the great period of *the Millennium*.

It is observable, that, whenever Daniel uses the cognates of *Ketz* to mark time, he invariably uses them in the sense of *the termination of the period* concerning which they speak, never in the sense of *its continuance*; a sense indeed, of which I believe them to be incapable: insomuch that, if by *the time of the end* and *the end of the wonders* he means *the whole or a part of the period of these wonders*, he departs entirely from the sense which he elsewhere annexes to these cognate words. See Dan i. 5, 15, 18. iv. 29. and Gen. iv. 3. margin. trans.

It is rather a curious circumstance that Mr. Mede should have thought it necessary to apologize for the interpretation which he has given of Dan. xi. 40—45, on the score that Mr. Brightman had given it before him. It is now about

\* See my Dissert. Vol. I. p. 89.



Whitaker's argument therefore, if it prove any thing, will prove that *the* 1260 years had commenced in the life-time of St. John—I shall conclude my answer to this objection with noticing *a single text*, which, if there were not another parallel one in the whole Bible, would alone amply prove that *the time of the end* commences at *the termination of the 1260 years*. The text is this: Understand, O "son of man, for the vision shall be to the time of "the end"\* . The vision here spoken of is that of

150 years old; and has so acquired the sanction of comparative antiquity, that Mr. Whitaker will allow no exposition to be "sober" that impugns it. If I may judge from his present humour, had he lived in the days of Mede and Brightman, he would have been among the foremost to exclaim against this then new-fangled conceit of theirs, which presumed to depart from "the sober however little novel interpretation" of their predecessors. (See Mede's Works, B. iv. Epist. 54.) "If you "can digest this application of *the Kings of the south and north "to the Saracen and Turk*", says Mr. Mede, with his characteristic modesty, to his correspondent Dr. Twiss.

\* Dan. viii. 17. I feel no apology necessary for thus translating the passage agreeably to the version of LXX and the Arabic version, as it undoubtedly ought to be translated. Our English version, "at the time of the end shall be the "vision", is to myself absolutely unintelligible: for how can the whole vision of *the ram and the he-goat* be at the time of the end, whether the signification of the phrase be what I suppose it to be, or what Mr. Whitaker supposes it to be? The context indeed sufficiently shews, that it ought to be translated as I have translated it. It had just before been declared, that the length of the vision should be 2300 days: it is now declared, that the vision should be to *the time of the end* or to *the termination of those days*: and it is immediately after declared, that it should be to *the appointed time of the end*. All these seem to be only different modes of specifying the length of the vision. I think it right to observe, that I only judge from the Latin translation of the Arabic, as I do not understand that language.

*the*

*the ram and the he-goat*; the duration of which is either 2200 years, 2300 years, or 2400 years, according as the one or the other of these numbers is the proper reading. Now both Mr Whitaker and Bp. Newton allow, that, let the vision be computed from what period it may, it brings us down to *the day of God's great controversy with his enemies, and the restoration of the Jews*; and I have shewn, to the satisfaction even of Mr. Whitaker himself\*, that by a certain mode of computation it brings us down to *the very year*, which he and I alike believe to be *the last of the 1260 years*. The vision then, by his own confession, reaches to *the end of the 1260 years*. The angel however expressly assures Daniel, that it reaches likewise to *the time of the end*. Now, if *the time of the end* denote *the whole period of the 1260 years*, and if the vision reach to *the time of the end*, we shall be obliged to conclude, that it reaches, not to *the end*, but only to *the beginning*, of the 1260 years. But, as we have already seen, there cannot be a reasonable doubt that it reaches to *the end of the 1260 years*. Therefore, since, according to the angel's declaration, it reaches likewise to *the time of the end*; I know not what we can conclude but that *the time of the end* synchronizes with *the termination of the 1260 years*, or, to express myself with more scrupulous accuracy, that *the period denominated the time of the end* commences when *the period denominated three times and a half or 1260 years* terminates. It is somewhat singular, that Bp. Newton takes not the least notice of the verse in which this important declara-

\* Letter, p. 12.

tion is contained. If then *the time of the end* commence when *the 1260 years* terminate, let the wars at *the time of the end* between *the wilful king* and *his two antagonists* mean what they may, they certainly cannot relate to those of *the Saracens* and *the Turks*.

His *fourth objection*\* is, that I pass immediately from *the days of Constantine* to *the era of the Reformation*, "thus in a strictly chronological prediction making a leap from *the fourth* to *the sixteenth century*, of no less than 1200 years": and then he asks, with singular politeness, "Is not this an admirable instance of strictness in chronology?" This wholly unfounded objection I have already answered in my statement of the mode in which I arrange Dan. xi. 32—35. So far from leaping from *the days of Constantine* to *the Reformation*; I consider Verse 35 as describing *the state of the witnesses during the whole 1260 years*, though I believe it to relate *peculiarly*, not *exclusively*, to *the era of the Reformation*; while I conceive Verse 34 to exhibit to us the grand outlines of the period, which commences with *the age of Constantine* and extends to *the beginning of the 1260 years*. As for the leap which Mr. Whitaker represents me as taking, it exists no where but in his own imagination†. But, even supposing that I *bad* taken such a leap, the present objection would come with a peculiarly bad grace from my not very consistent

\* Letter, p. 46.

† Let the reader turn to my Dissert. Vol. I. p. 297—300; and then judge between my antagonist and me.

opponent.

opponent. In his exposition of the vision of *the ram and the be-goat*, he leaps at once from *the subversion of the last of the four Macedonian kingdoms by the Romans to the rise of Mobammedism in the year 606*. Not that I at all blame him for this: on the contrary, I think him perfectly right, Yet it is somewhat singular, that, after I had undertaken Mr. Whitaker's defence against Dr. Zouch\*, he should urge against my exposition of a part of Daniel's last vision the very same objection that Dr. Zouch urges against *his* exposition of a part of the vision of *the ram and the be-goat*. *Quandoque bonus dormitat Homerus*.

His *fifth objection*† is to what he calls "a curious attempt to get rid of Bp. Newton's application of *the kings of the south and the north*, in Dan. xi. 40, to *the Saracens and the Turks*, by saying that they are entirely different potentates from those mentioned in the earlier part of the chapter". This assertion in *the abstract* he allows nevertheless to be true, as well he may‡; but he insists that "the relative situation of these kings to *the land of Judea* (the land which is throughout

\* Dissert. Vol. I. p. 253, 254. † Letter, p. 48.

‡ Bp. Newton asserts, no less than myself, that *the kings of the south and north* in Dan xi. 40 are different potentates from those mentioned in the earlier part of the chapter. How then does my "curious attempt" to get rid of his application of them to *the Saracens and Turks* at all depend, as Mr. Whitaker curiously misrepresents it, upon my making the self-same assertion of this difference that his Lordship does? In the *abstract* assertion of the difference in question we perfectly agree; it is in the *application* of the assertion that we disagree.

" the scene of the vision) must be the same, or they  
 " are no longer *kings of the south and north*".  
 Now, even allowing Mr. Whitaker's statement to  
 be *accurate*, in what have I contradicted it? I said  
 that *the king of the north* was most probably *Russia*,  
 which I suppose he will not deny lies due north of  
*the land of Judea*; and, as for *the king of the south*,  
 I observed that it was not quite so easy to determine  
 at present *what* potentate he might be thought to  
 mean. But I do *not* allow his statement to be  
 accurate. He has repeated his ancient error of  
 making *the land of Judea* throughout the scene of  
 the vision; and thence fancies that *the last-mentioned*  
*kings of the south and the north* must necessarily lie  
 south and north of *Judea*. They may, or they may  
 not; time alone can determine: but *this* I will  
 venture to assert, that such is not their *necessary*  
 position.

After passing through much matter of inferior  
 importance, we at length arrive at what Mr. Whit-  
 aker evidently, and justly too, considers as his *main*  
*objection*\*: because of *the point objected to* " I make  
 " a most important use in endeavouring to establish  
 " my hypothesis; which, indeed, cannot stand  
 " without it"†. *This sixth objection*, which is  
 tacked to the foot of the preceding one, is *an attempt*

\* Letter, p. 48.

† This is not *quite* true; because, even if *the king of the north*  
 were the person that undertook the expedition into Palestine  
 at *the time of the end*, that would not invalidate my previous  
 application of *the wilful king* to *infidel France*. However I  
 shall not stop to strain at a gnat, when Mr. Whitaker thinks  
 he has given me a camel to swallow.

at grammatical Hebrew criticism\*. The question is, whether the clause *And he shall enter into the countries\**

\* I avail myself of the opportunity afforded me by a controversial pamphlet of noticing, what I otherwise should not have thought worth noticing, a passage in the *Edinburgh Review*, wherein my derivation of a Phenician word is disputed in terms alike unworthy of a scholar or a gentleman. Sanchoniatho mentions an ancient mythological character whom the Phenicians denominated *Elium the most high*. In my *Dissertation on the Mysteries of the Cabiri*, I supposed this word to be a corruption of the Hebrew *Eloab* or *El*, which signifies *God*: and for this I was heartily abused by the editor of that publication, and was represented as totally ignorant of the Hebrew, merely because I did not derive it from another word signifying *lofty*, from which *he* supposes it *ought* to be derived. No person, who is acquainted with the ambiguity which attends the derivation of oriental words when expressed in western characters, would have used the language which this editor has done; but indiscriminate scurrility, not candour, is the characteristic of the *Edinburgh Review*. Without any disparagement however to the learned editor, I may perhaps venture to say, that my late venerable friend Mr. Bryant's knowledge of the Hebrew was at least *equal* to his: and *he* has not scrupled to refer this very Phenician word *Elium*, not to what the Reviewer dogmatically pronounces its Hebrew prototype, but to *El* which (as I have just observed) signifies *God*, and which properly (as Mr. Bryant rightly remarks) denotes *the true God*. (Anal. Vol. I. p. 13.) I consider it a question of very nice determination, whether to be abused by the editor of the *Edinburgh Review*, and in the same sentence with my two learned friends Mr. Bryant and General Vallancey, ought to be accounted an honour or a dishonour. In addition to his representing me as ignorant of the Hebrew, merely because I did not derive a word as he fancies it ought to have been derived, he shrewdly intimates that I never saw Herodotus, because in citing his account of the island Chemmis in the lake near Buto I omit a circumstance no way connected with its traditional history, with which *alone* I was concerned. This pitiful insinuation, worthy of the quarter whence it originates,

*countries\** is capable, or incapable, of being referred to *the wilful king*: in other words, whether in point of grammar it *must necessarily* be referred to *the king of the north*, or whether it *may* be referred to *the wilful king*. I maintain, that, so far as *the mere grammar* of the passage is concerned, the clause is ambiguous, and may be referred to either *the king of the north* or *the wilful king*†. Mr. Whitaker

originates, will serve only to provoke a smile in the countenances of those who know that it has been my fate to occupy the situation of a college-tutor during ten years of my life, in the course of which period the very passage, which the man supposes charitably I have never seen in the original, has been perused and reperused by me at least a dozen times. Before the person, who is generally supposed to be the conductor of what he calls the Edinburgh review, next obtrudes his lucubrations on the public, it would be well if he resolved to write with more caution and less pertness.

\* Dan. xi. 40.

† As for my noticing the change of tense in this passage of Daniel, I never meant to build any positive argument upon it: I merely mentioned it incidentally. As little should I bring forward as a positive argument another circumstance, which nevertheless is not unworthy of being noticed. If we may judge by the Masoretic punctuation, the contrivers of that system referred the contested clause not to *the king of the north*, but to *the wilful king*; for they place the point which is equivalent to a colon immediately before the clause, and do not add another colon till the sense plainly requires it, as thus. "And at the  
 " time of the end shall the king of the south butt at him and the  
 " king of the north shall come against him like a whirlwind with  
 " chariots and with horsemen and with many ships: and he  
 " shall enter into the countries and shall overflow and pass  
 " over and shall enter into the glorious land and many  
 " countries shall be overthrown: but these shall escape out of  
 " his hand". From this punctuation they seem to have considered

*Whitaker* maintains (at least so I understand him to maintain, otherwise his argument has no force; it falls to the ground a mere *telum imbelles sine ictu*), that, agreeably to the laws of Hebrew grammar, the clause *cannot* be referred to *the wilful king*, but *must* be referred to *the king of the north*. "Mr. Faber", he compliments me with saying, "is too good a Hebrew scholar not to be acquainted with the rule of that language, thus laid down by Parkhurst: *Vau* connective prefixed to verbs often supplies the place of the signs of persons, moods, and tenses, and numbers, and makes them take in signification those of a preceding verb, as and often doth in the English". This rule is a very sound rule; and has moreover the merit of being worded with great accuracy: but for what purpose does Mr. Whitaker adduce it in the present difference between us? Does he mean to say, that, whenever a verb occurs circumstanced like the verb *shall enter*, the power of the connecting *Vau* is such that it *compels* us to assign to that verb the same nominative case as its predecessor; or that the power of the *Vau* is *often*, though not *always*, such? If *the second*, I perceive not wherein we differ; for I believe, so far as *the grammar* of the passage is concerned, that the verb *shall enter* may be referred either to *the wilful king* or to *the king of the north*: but in this case I can perceive as little for what

considered the prophet as entering upon a fresh division of his subject both at *and he shall enter* and at *but these shall escape*: and from such punctuation most persons would conclude, that the person who was to *enter* was the *him*, who had been previously assaulted by the two kings. But I wish not to build a decisive argument on the Masoretic punctuation.

purpose



purpose the rule was adduced. If *the first*, he must pardon me for saying that he is mistaken. The wary Parkhurst justly observed, that such was *often* the power of the *Vau*, which I never denied: but he presumed not to say, that such was *always* its power. Even in the very chapter of Daniel, on which we are now engaged, an example occurs in which the *Vau* has no such power; and it is somewhat remarkable; that the verb to which it is there prefixed is the self-same verb as that to which it is prefixed in ver. 40, though in one place it is translated *shall come* and in the other *shall enter*. The example is this: and in it I shall distinguish the connecting *Vau* or *and* by Italics. "But his sons shall be stirred up, " and shall assemble a multitude of great forces; " *and* one shall certainly come, and overflow, and " pass through"\* Now, if Parkhurst's rule be of such invariable application as Mr. Whitaker seems to think, by his bringing it forward to decide a point of grammar between us; then by just such a *literal translation* as he requires us to accept of ver. 40†, which no doubt effectually restrains the verb *shall enter* to *the king of the north*, the example which I have adduced would run as follows: "But " his sons shall be stirred up, and shall assemble a " multitude of great forces, *and* certainly come, and " overflow, and pass over". This translation, so far as *mere grammar* goes, is perfectly accurate; and will make the passage precisely accord with the example which Parkhurst brings from Judges i. 16, as Mr. Whitaker will find, if he will take the trouble of comparing them together: but, if we

\* Dan. xi. 10. † See his Letter, p. 49.

adopt it, what is to become of the accomplishment of the prophecy? *The sons* here spoken of, according to St. Jerome and Bp. Newton (and Mr. Whitaker will scarcely controvert their exposition), are the two sons of Seleucus Callinicus. Now it appears from the event, that *both* these sons were stirred up; but that *only one* of them came, and overflowed, and passed through\*. The translation therefore ought undoubtedly to be as it stands in our present version. I wish Mr. Whitaker would compare together in the original Dan. xi. 10 and xi. 40; and then explain to me, why the very same Hebrew word, grammatically circumstanced in the very same manner, may in the one text have a different nominative case from its predecessor to which it is linked by the connecting *Vau*, but in the other (by the contrivance of what he calls a *literal translation*, and on which indeed the whole of his necessary application of the verb *shall enter to the king of the north* entirely depends) must have the same as its predecessor. Mr. Whitaker will find two other parallel examples in Eccles. x. 3 and in 2 Chron. xxiv. 22; in both of which a verb in its simple radical form is connected by *Vau* to a preceding verb, and yet has a different nominative case from that preceding verb: nevertheless one of Mr. Whitaker's *literal translations* will, without at all violating the rules of Hebrew grammar, assign in both cases the same nominative case to each of the connected verbs; and thus turn the two passages into complete nonsense. Thus, for any thing that I can discover to the contrary, Mr. Whitaker's

\* See Bp. Newton's Dissert. in loc.

criticism leaves the matter exactly as it found it. In point of *grammar*, the clause *and he shall enter* certainly *may* be referred to *the king of the north*, which I never denied; and it *as* certainly *may* be referred to *the wilful king*\*. The matter must be decided by the context of this and other parallel passages†.

Now I assert, that this context absolutely *obliges* us to refer the clause in question to *the wilful king*.—In the first place, it is much more agreeable to the analogy of Daniel's predictions respecting *the two little horns*, that a continued history of *the wilful king* should be given from his first development to his final destruction; than that, after he has been represented as a monster of iniquity, no account should be given of his end, but that the prophet should digress from his original subject, and relate the exploits and overthrow of quite *another power*, which, instead of having committed any

\* I consider it not unworthy of notice, that the very *Vau*, upon which Mr. Whitaker builds so much, appears not to have been in the Hebrew copy which the authors of the Syriac version used. At least so I judge from the Latin translation annexed to it, for I do not understand Syriac. "Tempore  
" autem postremo dimicabit in eum rex austri, et concitabitur  
" in eum rex aquilonis cum bijugis, et equitibus, navibusque  
" multis: terram permeabit, pervenietque ad terram  
" Israelis".

† Mr. Whitaker says, that both our translators and myself have omitted the conjunction found in the original at the beginning of ver. 41. (Letter, p. 49.) He is mistaken. Our translators have merely rendered *the Vau* by *also*, instead of by *and*; "He shall enter *also*, instead of "And he shall enter; and I thought it of too little consequence wantonly to deviate from them. *The Vau* itself neither they nor I have omitted.

particular

particular wickedness, is first represented as laudably opposing with all its forces *the wilful tyrant*\*. Such inconsistency can only be avoided by referring the clause to *the wilful king*, not to *the king of the north*—This however is by no means all. Granting, merely for the sake of argument; granting, I say, for a moment, that *the time of the end* means *the whole 1260 years*, that *the king of the North* is *the Turk*, and that the prophecy has been accomplished as far as to the end of the 43d verse which is all that Mr. Mede and Bp. Newton suppose†: still the 44th and 45th verses will remain yet to be fulfilled, and these never *can* be fulfilled in *the Turk* consistently with another prophecy. I will say nothing of *the extreme improbability*, that *the Ottoman power*, now fast verging to destruction even in Mr. Whitaker's own opinion‡, should ever go forth with great fury to devote many to utter extermination on a religious account, should succeed in planting the curtains of his pavilions between the seas in the glorious holy mountain, and should there finally meet with destruction: of *the utter improbability* of all this I will say nothing; because I pretend not to the gift of prophecy, and am not prepared positively to assert that such an event is absolutely *impossible*. But *this* I will fearlessly assert, that the time assigned for the destruction of *the power* which (according to Daniel) will come to its end in Palestine, let it be *the one*

\* See my Dissert. Vol. I. p. 353, 354.

† See Mede's Works, B. iv. Epist. 54. and Bp. Newton's Dissert. xviii. in loc.

‡ Comment. p. 487—490.

king or let it be *the other king*, cannot be made to quadrate with the time assigned by St. John for the overthrow of *the Ottoman power*: therefore *the power*, that comes to its end in Palestine, cannot be *the Ottoman power*. Let us compare together the two prophets. "And *at the time of the end* a king of the south shall butt at him; and a king of the north shall come against him:—and he shall enter into the countries;—and he shall plant the curtains of his pavilions between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him. And *at that time* shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and *at that time* thy people shall be delivered". Here let us pause, and ask, *At what time?* The expression *at that time* can only refer, either to *the time of the end*, or to *the period when the power which had occupied the holy mountain is destroyed*. To the one, or the other, it must refer. I believe it *myself* to refer to *the time of the end*; because I believe *the time of the end* to commence, when *the 1260 years* terminate. To the *present* argument however this is immaterial: and, since Mr. Whitaker of course will not refer it to *the time of the end*, he must refer it to *the time when the power in question perishes\**. This power he supposes to be *the king of the North*, who according to his

\* So accordingly both Mr. Mede and Bp. Newton refer it. See Mede's Works, B. iv. Epist. 54—Newton's Dissert. xvii. in loc.

idea is *the Ottoman empire*.<sup>1</sup> Therefore *the Ottoman empire* will perish at the time, when Michael stands up, and when the people of Daniel or *the Jews* begin to be delivered. *The Jews* however, as Daniel afterwards informs us, will cease to be scattered when all the wonders shall be finished: but all those wonders, he says, will be finished at the end of *the three times and a half*: therefore *the Jews* will cease to be scattered, or begin to be restored, at the same time. But we had already arrived at the conclusion, that *the fall of the Ottoman empire* and *the restoration of the Jews* were to be contemporary: therefore *the fall of the Ottoman empire*, if Mr. Whitaker's principles be just which I deny, must take place *at the end of the three times and a half or the 1260 years*. And how does this accord with St. John? He teaches us, that *the confederacy of the beast, the false prophet, and the kings of the earth*, shall be broken at Armageddon, in the land which extends 1600 furlongs or Palestine, under *the seventh vial*, which plainly begins to be poured out *at the end of the 1260 years*.\*.

And

\* Such is the opinion of Mr. Mede. He supposes *the first blast of the seventh trumpet* and *the first effusion of the seventh vial*, which he justly calls *the vial of consummation*, exactly to synchronize; and he maintains, that at this era *the three times and a half* terminate. Though, as I have already observed, I prefer Bp. Newton's arrangement of *the seventh trumpet*, I think Mr. Mede's opinion nearly indisputable, that *the 1260 days* expire when *the vial of consummation* begins to be poured out, because the contents of *that vial* plainly shew that it relates to *the time of God's great controversy with the nations*. But this *great controversy*, this *period of unexampled trouble*, synchronizes, according to the unanimous testimony of all the prophets who treat of the subject, with *the restoration of the Jews*; which  
restoration

And he likewise teaches us, Mr. Whitaker himself being the interpreter, that *the waters of the Euphrates* shall be dried up, or that *the Ottoman empire* shall be overthrown, under *the sixth vial*, at some indefinite period before *the confederacy* begins to be even gathered together to Armageddon, and consequently much more at some indefinite period before *that confederacy* is destroyed at Armageddon. According to the scheme then which I am opposing, and which Mr. Whitaker has undertaken to defend, St. John tells us that *the Ottoman empire*, under the name of *the Euphrates*, will be subverted at some indefinite period before the expiration of *the 1260 years*, but a period long enough to allow of *the gathering together of the bestial confederacy and their subsequent expedition into Palestine*: while Daniel tells us, that *the Ottoman empire*, under the name of *a king of the north*, will be destroyed in Palestine after the expiration of *the 1260 years*, because contemporaneously with the incipient return of *the Jews*. Thus do those, who make *the king of the North* to be *the Turk*, set Daniel and St. John at direct variance: and hence, even supposing that

*restoration commences*, according to Daniel, at *the close of the three times and a half*: therefore *the contemporary period of unexampled trouble* must commence at *the close of the three times and a half*; and consequently *the effusion of the seventh vial*, which relates to that period, must likewise commence at *the close of the three times and a half*: in other words, *the seventh vial* must begin to be poured out, as soon as *the three times and a half* or *the 1260 days* expire; which was the point asserted. Compare Mede's Clav. Apoc. Par. Alter. Synch. iii. v.—Comment. Apoc. in Tub. vii. et in Phial. vii. and the plate at the end of his Clavis.

*the*

*the king of the North, and not the wilful king, is to perish in Palestine at the end of the 1260 years, it is plain that the power which perishes at that era cannot be the Ottoman empire which (according to St. John) will be subverted before that era—Yet even this is not all. Two expeditions into Palestine, attended with exactly the same circumstances, cannot be contemporary. But we have abundant reason to believe, as Mr. Whitaker himself allows, that the bestial confederacy will undertake such an expedition at the close of the 1260 years. How then can the Turks undertake exactly such another, and exactly at the same time? Perhaps Mr. Whitaker may say, The two expeditions will form only one allied expedition. How then can this allied expedition have two commanders in chief? In the Apocalypse the beast, which Mr. Whitaker supposes to be the Pope, is the commander in chief\*; and not*

a

\* The reader will perhaps be inclined to think, that the probability of the Pope being commander in chief of a vast expedition against Palestine is much on a par with the probability of the Turk being commander in chief of a contemporaneous expedition against the same country. Yet does this expectation necessarily result from Mr. Whitaker's belief that the ten-horned apocalyptic beast is the Pope: for that beast is plainly represented, as not merely taking an inferior part in the confederacy of the Latin kings, but as animating and heading it. According to the light in which I view this yet unaccomplished prophecy, the Pope and his hierarchy, or the false prophet who is the same as the second apocalyptic beast, will be more or less indeed concerned and interested in this expedition; nay, with Mr. Whitaker, I even think it not improbable, that Jerusalem may finally be the seat of the apostate man of sin: but the power, that will form the confederacy of vassal kings and head the expedition into Palestine, namely the Roman beast under his last head, I certainly believe to be a very different power from the Pope. Whether my opinion or Mr. Whitaker's best



a hint is given of any co-operation on the part of *the Turk*: as indeed how should there, when St. John had told us, that *the Ottoman empire*, or *the mystic Euphrates*, had been *previously destroyed*? In Daniel, *the king of the North* (still arguing according to Mr. Whitaker's reference of the disputed clause to *that king* and not to *the wilful king*), whom my opponent supposes to be *the Turk*, is *the commander in chief*; and not a hint is given of any co-operation on the part of *the beast*: when yet, according to St. John, *that very Turk* was no longer in existence. Can Mr. Whitaker help me out of these contradictions, which necessarily flow from his system?—Since then *the king of the North* plainly cannot be *the Turk*, and since consequently the actions which Mr. Whitaker ascribes to *the king of the North* cannot have been performed by *the Turk*; since moreover, as I will venture to affirm, if the actions ascribed to *the king of the North* were not performed by *the Turk*, they were never performed by *any king* of the North, and if not by *any king* of the North certainly not by *any power* which may be deemed the antitype of *the wilful king*: it will follow, that all these actions are still *future*; which will bring me back to the point whence I set out, namely that the period to which they are ascribed is *future* likewise; in other words, that *the time of the end* cannot mean *the whole 1260 years*, but must denote some *future period*, which (as we

best accords with those wonderful political changes now taking place in Europe, and which I firmly believe to be preparatory to the tremendous *vintage of God's wrath*, let the cautious reader determine for himself.

have

have already seen) there is reason to think commences when *the 1260 years* terminate—In fact, the only expedition undertaken against Palestine at the close of *the 1260 years* and contemporaneously with *the restoration of the Jews*; an expedition noticed by almost every prophet that treats of *the restoration of the Jews\**, is plainly the expedition undertaken by *the Roman confederacy of the beast, the false prophet, and the kings of the Latin earth*: hence, since Daniel predicts an expedition undertaken against the *same country* and at the *same time* either by *the wilful king* or *the king of the North*, this expedition must be the same as that mentioned in the Apocalypse: consequently it must be undertaken by *that king* who may be considered as *the dominant Roman power*. But *the king of the North*, unless I greatly mistake, is not a *Roman power*; whereas *the wilful king*, according to my interpretation of his character, is *the greatest of the Roman powers*. On these grounds I conclude that the expedition will be undertaken, not by *the king of the North*, but by *the wilful king*. And on the same grounds I concluded, long before Buonapartè had usurped the iron crown of Lombardy, that sooner or later *the governor of France* would

\* This point is fully considered in my unpublished Work on *the restoration of Israel and the destruction of Antichrist*. The Jewish Rabbies themselves have collected from their own prophets, that the restoration of their countrymen will synchronize with the destruction of *the Roman power in its last form*; and they scruple not to maintain, that *the Edom*, whose overthrow is represented as being contemporary with the return of the chosen people, denotes *that power*. (See Isaiah lxii. lxiii.) I believe them to be perfectly right in this opinion.

become *the last or Carlovingian bead of the Roman beast*. For, since *the Roman beast under his Carlovingian bead* is represented by St. John as *the chief* of the confederacy which is gathered to Armageddon at the close of *the 1260 years*, and since *the wilful king* is described by Daniel as *the chief* of an expedition against the *same country* and at the *same period*; it seemed necessarily to follow, that *the Roman beast under his Carlovingian bead* should at that era be identified with *the wilful king*. That such was my opinion, I more than once, though cautiously and obliquely, intimated in my *Dissertation*\*: and the event has, with much greater rapidity than I *once* expected, unhappily shewn by practical demonstration, that it was but too well founded. That Buonapartè has revived *the Carlovingian empire*, and consequently has become the representative of *the last or Carlovingian bead of the beast*, can now scarcely be doubted. As yet indeed he has not assumed the title of *Emperor of the Romans*, nor compelled the chief of the house of Austria to resign it, but he appears to be upon *the eve* of assuming it: and, when he *has* assumed it, I know not what it can add to his present power and influence. Who will deny, that, like Charlemagne to whom his flatterers delight to compare him, he is *the uncontrouled continental Emperor of the western Roman world*?

Such were the grounds, on which I maintained that the context required us to apply a clause, ambiguous so far as *mere grammar* is concerned, to

\* See Dissert. Vol. II. p. 194, 336, 337, 360, 361, 362, 363, 364.

*the wilful king*, and not to *the king of the North*: and *because* I was persuaded the context required us to do so, I *therefore* translated the connecting *Vau* by *but* instead of by *and*, both as expressing my own ideas of the proper application of the clause, and as desiring to produce a version free from the unavoidable ambiguity of the original. Let us now see Mr. Whitaker's representation, or rather misrepresentation, of the matter. "What Mr. Faber " has ventured to say, that *the context sufficiently " shews that it is not the king of the North who is to " invade the glorious land, is founded on the liberty " he himself has taken to translate the Hebrew " particle Vau but instead of and".* With what possible degree of attention can Mr. Whitaker have read my work to hazard so strange a criticism upon it? He exhibits me as translating *Vau* by *but*, instead of by *and*, in order to *make* a context, upon which I may build my conclusion that the disputed clause ought to be referred to *the wilful king*: whereas what I did was precisely *the reverse*. I did not draw my conclusion relative to the disputed clause, *because* I had translated *Vau* by *but*: but I translated *Vau* by *but*, because I had *previously* drawn my conclusion relative to the disputed clause from that general view of the context which I have just exhibited to the reader. In short, what Mr. Whitaker makes *my foundation*, namely my rendering *Vau* by *but*, I had considered as a mere incidental part of *my superstructure*: and, as I have already observed, I adopted that translation, not as *authorizing* me to refer the disputed clause to *the infidel king*, but simply as *exhibiting my own opinion* how it ought to be referred agreeably to a *previous*

view of the context—But he is very indignant at my translating the *Vau* by *but*, and not by *and*; which, he says is not only in contradiction to our own version, but likewise to the LXX. This is the first time that I ever heard a person censured *in the abstract* for departing from those two translations. However I can assure Mr. Whitaker, that, if he like to retain the *and*, it is a matter of profound indifference to *me*: my explanation, not being *founded* upon the version of the *Vau*, as *he* would persuade me, will remain *precisely the same* whether the *Vau* be rendered *and* or *but*. “And at the  
 “time of the end a king of the south shall butt at  
 “him; and a king of the north shall come against  
 “him like a whirlwind, with chariots, and with  
 “horses, and with many ships. And (*notwith-*  
 “*standing this two-fold attack*) he shall enter into  
 “the countries.” Does the reader perceive any difference in *the superstructure*, since, what Mr. Whitaker represents as *my foundation*, the all-important *but* has been taken away?—Before the matter be *quite* dropped, I have a little circumstance to notice in Mr. Whitaker’s criticism, of which I would fain hear some account. He says, I have made an unwarrantable, nay a *most* unwarrantable, alteration in the text by translating the *Vau* by *but*; and he brings against me, in formidable array, both our English version and that of the LXX. I wish to have the cogency of all this explained to me. Does Mr. Whitaker mean to say, that my alteration is “most unwarrantable”, because *Vau* never signifies *but*; or because, by so translating a particle which *may* signify *but*, I contradict the English version and the LXX? If the former; I must  
 take

take the liberty of telling him, that he is quite mistaken: if the latter; then he maintains, that every person, who differs from the English version and the LXX, makes "a most unwarrantable alteration in the text". I freely give him his choice of the dilemma\*.

Mr. Whitaker closes his final objection with an observation of his own, which he evidently considers as of no small importance. *The king of the South* is said to butt; and *Mohammed*, he says, is described under the figure of a *little born*: this latent hint therefore is to be esteemed an argument tending to prove, that *the king of the South* denotes the successors of *Mohammed* in the *Saracenic empire*; and, because my hypothesis quite destroys it, such destruction is no great recommendation of my hypothesis†—I had myself observed, as Mr. Whitaker rightly states, that *the king of the south* is said to butt: but, to be sure, I never thought of thereby proving him to be *Mohammed* and his successors; and, as for "the latent hint" of which he speaks, it was so latent that it quite escaped my notice. *The Persian ram* butts: so does *the Macedonian be-goat*: so does *the papal little born*: so do all the other horns. Among so many competitors I should not have known where to fix: but in truth the idea never occurred to me. After all, neither *Mohammed* nor his *Saracenic successors* are

\* Mr. Whitaker does not seem to have observed, that even in the short space of the prophecy, relative to the wars at the time of the end, our translators themselves have rendered the *Var* by *but* no less than three times, and once by *yet*. See ver. 41, 43, 44, 45.

† Letter, p. 50.

typified by *the little horn of the he-goat*, but *the Mobammedan religion*, which is common alike both to *the Saracens* and *the Turks*. How then can even a *shadow* of argument be brought to prove, that *the butting king of the south* is *the Saracenic empire*, because, not *the Saracenic empire*, but *the Mobammedan religion* is typified by *a little horn*? — And here I cannot refrain from observing, what seems not only to have escaped Mr. Whitaker's notice, but even that of our venerable predecessors Mede and Newton, that, if the king of the South be the Saracenic empire (which I maintain to be impossible, because he is first introduced at *the time of the end*), it is very singular that so little should be said about *him*, and so much about *the king of the North* whom they suppose to denote *the Turkish empire*. The exploits of *the Saracens* were at least as wonderful as those of *the Turks*: and, in addition to their other amazingly extensive conquests, *they* likewise, no less than *the Turks*, made themselves masters of the glorious holy land. If then *the kings of the South* and *the North* denote *the Saracenic* and *Turkish empires*, is it not somewhat singular that so much should be said about the latter, and so very little about the former? According to the scheme, which I have ventured and do venture to oppose, although sanctioned by the eminent names of Mede and Newton, all that is said of *the Saracens* is, "The king of the south shall butt at him": while six long verses, with the exception of these few words (in the original only *four words*), are exclusively devoted to *the Turks*. When this argument, however inconclusive in an insulated

*insulated state*, is added to my other arguments, it will, I think, carry *some weight*\*.

To

\* That I may not interrupt the regularity of my argument, I shall throw into a note my answer to the charge which Mr. Whitaker has brought against me relative to *the man of sin*. I had asserted, that there was no sort of resemblance either *chronological* or *circumstantial* between *the wilful king* and *the man of sin* except in the single circumstance of their both exalting themselves above all that is called God or worshipped: and, what I meant by *the former* of these (for it is to *this* only that Mr. Whitaker objects) I afterwards very fully stated to be, that *the man of sin* was to be revealed shortly after the downfall of the western empire, whereas *the wilful king* was not to make his appearance till after the Reformation. (Dissert. Vol. I. p. 310, 313.) But, says Mr. Whitaker, there is a chronological resemblance between them, because they are both to come to their end at the same time. This was an objection which I certainly did not expect, after expressing myself, as I had thought, so clearly on the point. Mr. Whitaker however *has* urged it, and with a considerable degree of parade. He has my free leave to make the most of it. If he can prove the identity of two powers by their chronological contermination, while they rise up at two entirely different periods, he will certainly perform wonders. In the mean time, I will direct him to a passage in my Work, wherein this very contermination, which he supposes I had overlooked, is expressly insisted upon. (See Dissert. Vol. I. p. 212.) As for his saying, that the primacy seems to be ascribed both to *the wilful king* and *the man of sin*, and that *two* cannot have it at once, I have carefully read over the descriptions of both, and cannot find the least hint about the primacy in either. I had observed indeed, that Mr. Whitaker says, prudently enough, “*seems to be ascribed*”. With regard to the partial co-existence of *two such powers*, the *possibility* of which he doubts, I beg only to refer him to the co-existence of *infidel France* and *the Papacy*. In all the arguments which he has brought against me, I cannot find that, so far as mere circumstances of character go, he ever attempts to deny, that *the character* of *the wilful king*, contained in Dan. xi. 36—39, answers very exactly



To all that I have said relative to the great confusion which is necessarily occasioned by our supposing *the wilful king* to be a sort of compound of *Pagan Emperors, Christian Emperors, Western*

*exactly to the character of the infidel republic: and of course he will not deny, that the character of the man of sin exactly answers to the character of the Papacy.* Here then, by the tacit acknowledgment of Mr. Whitaker himself, we have a demonstrative proof of the possibility of the co-existence of *two such powers*: for, if he could have found any flaw in my application of *the character* (I speak now *only of the character*) of *the wilful king* to *infidel France*, I have no reason to suppose that he would not have immediately pointed it out with high satisfaction. (Letter, p. 47.)

And now truth compels me to acknowledge, that I have not stated the case of *the wilful king* and *the man of sin* so accurately as I might have done. I ought to have said, that there was no sort of resemblance between them either *chronological* or *circumstantial*; whereas I erroneously made the exception of *their both exalting themselves above all that is called god or worshipped.* *The king* is said to magnify himself above all gods, true as well as false: but *the man of sin* is only said to oppose and exalt himself above all that is called god or august. At the time when I wrote what I did, I had not very recently read Bp. Newton's Dissertation on *the man of sin*; and his interpretation of that particular part of the prophecy had escaped my memory. I certainly thought, that *the man of sin's exalting himself above all that is called god or is worshipped* related to *his exalting himself above God and his Christ*: and I have to thank Mr. Whitaker for having so led me to reconsider the subject, as clearly to perceive that I was mistaken. He builds an argument, as we have seen, on the use of the word *anticristus* to prove that *the Pope* is *anticristus*: whereas the word proves no such thing; for what *the man of sin* opposed, as Bp. Newton rightly observes, was not *God*, but all that is called god or august, in other words, *kings and emperors*. It is obvious, that my correction of this error considerably strengthens my argument; and proves yet more decidedly, that *the wilful king* cannot be the same as *the man of sin*.

*Emperors,*

*Emperors, Eastern Emperors, and Popes\**, Mr. Whitaker gives only the following answer. "To any thing objected to a supposed want of unity and simplicity occasioned by this application, I think it a sufficient answer, that a description of the character of the governing powers of the Roman empire, must, to suit it, vary as they did"†. This very answer, such as it is, was furnished by myself, and rejected as quite unsatisfactory: for I was aware that it was the only answer that *could* be given, and therefore I was determined to anticipate it‡. If Mr. Whitaker think it sufficient, I can only say that *he* is much sooner satisfied than *myself*. Let the reader however compare together *my objection*, and *the supposed sufficient answer to it*; and then determine for himself. I ask no more: the cause is laid before him.

Mr. Whitaker winds up his arguments, by which he had hoped to destroy *my second point*, as follows. Speaking of my disregarding the connection between *the butting king of the South* and *the Mohammedan little born*, so clearly established by "the latent hint", which I have already discussed, he observes: "Now this connection is by Mr. Faber's hypothesis entirely broken, which is certainly no great recommendation of the latter, yet a little blot in comparison with the others I have noticed, and which as they really militate both against the topography and chronology of the prophecy, though the author professes to

\* See my Dissert. Vol. I. p. 289—292. + Letter, p. 44.

‡ Dissert. Vol. I. p. 291, 292.

“ contend earnestly for both, seem to me completely  
 “ to destroy *the second point* on which his system  
 “ rests—*the late appearance of the king, who does*  
 “ *according to his own will, in revolutionary*  
 “ *France*”. Let the careful reader peruse with his  
 utmost caution all that I have just written on *this*  
*second point*, and see whether he can discover in it  
 any thing that militates against *the chronology* of  
 the prophecy. Against its *topography* indeed,  
 according to *Mr. Whitaker's* idea of that topography,  
 I confess that my scheme greatly militates: but  
 against its real topography I flatly deny that it  
 militates. This sweeping objection is plainly  
 founded upon what I have already sufficiently  
 noticed, Mr. Whitaker's erroneous idea that the  
 prophecy is *local*, and that the scene of it must be  
 confined to *the land of Judea*.

3. “The next point”, says Mr. Whitaker,  
 “ necessary to the support of the new system of  
 “ interpretation published in *the Dissertation on*  
 “ *the Prophecies*, is the assumption, that *the Carlo-*  
 “ *vingian empire is the ten-borned beast in the*  
 “ *Apocalypse*”\*.—I might, were I so disposed,  
 quarrel with Mr. Whitaker's *second* introduction  
 of the word *assumption*, as if I *assumed* every thing,  
 and did not even so much as *attempt to prove* any  
 thing: but let *that* pass. I ask Mr. Whitaker then,  
 in the face of the public, where he finds that I ever  
 asserted *the ten-borned apocalyptic beast* to be *the*  
*Carlovingian empire*? What I said was this: that  
*the Roman empire under every one of its seven forms*  
*of government was symbolized by this beast*; that

\* Letter, p. 51.

St. John beheld the rise of *this beast*, which in strictness of speech had been in existence long before he was born, because considered in its *bestial* capacity the *Roman empire* had ceased to be from the age of *Constantine* to the year 606; that *the beast* revived under his *sixth* or *wounded head*, which considered as a *bestial head* was healed by his relapsing into his former *bestial* state of idolatry and persecution; that, when *the beast* thus revived, his *last* or *double* or *Carlovingian head* was not, chronologically speaking, in existence, though he appeared with all his *seven heads* and *ten horns* complete, because *the Roman empire* considered as a *whole* could not otherwise be symbolically represented; and that, when that *last head* at length arose, it was in extent of dominion, agreeably to the apostolic prediction, *the whole beast*. In this sense it was, that studiously adapting my expression to the language of St. John, and imitating the example of my illustrious predecessor Mr. Mede, I indifferently styled the Carlovingian monarchy *the Roman beast under his last head* or *the last head of the Roman beast*, considering the terms as convertible, because the prophet had told me that *the eighth king* or *head* should be *the beast himself*\*. But, that *the ten-horned beast* was so exclusively *the Carlovingian empire*, either from his *original birth* under *Latinus* or *Romulus* or from his *revival* under *Phocas*, that he was absolutely *nothing else* (for so, if I mistake not, Mr. Whitaker represents

\* "Bestia Romana capitis novissimi", says Mr. Mede. We differ indeed essentially in our ideas respecting *what power* is meant by *that last head*, but our *chronology* in speaking of *the beast* and *his last head* is the same.

me as saying); *this* I never asserted, nor ever thought of asserting. Indeed if I had, I should most palpably have contradicted myself. Yet on this gross misrepresentation does Mr. Whitaker build one of his arguments against my scheme, and tell me that "*the Carolingian empire* ought, to support my hypothesis, to have begun sooner than it did, even in *the year 606*, that is before *Charlemagne* was born". My opponent can surely never have read with any common degree of attention the section wherein I discuss the character of *the ten-borned beast*: to that section *in general*, for I scarcely know how to give him a *particular* reference, I beg to refer the reader. Let me be right or wrong in my opinion, he will at least see what I really *do* say, unsophisticated by the gloss of Mr. Whitaker.

But Mr. Whitaker undertakes to demonstrate that *the ten-borned beast* of the Apocalypse is the same as *the little born* mentioned in the seventh chapter of Daniel. And this he does in the following manner. *The same duration*, or (as he might more accurately have expressed himself) *the same term of prosperous duration*, is assigned both to *the apocalyptic beast* and to *the little born*; namely *three times and a half*, or *1260 days*: and, during this term, he says, *the saints* are alike to be given into the hand of *the beast* and *the born*: but they cannot be given, during the *same* term, into the hand of *two* different powers: therefore *the beast* and *the born* must be *the same power*. But *the born* I myself allow to be *the Papacy*: therefore *the*

• Letter, p. 55.

*beast* must be *the Papacy*. He concludes this supposed irrefragable argument, after the manner of Euclid, with an emphatic Q. E. D.

Here again he compels me to suspect, that he never can have read the section of my Work, wherein I treat of *the apocalyptic ten-borned beast*, with even a *moderate* degree of attention. I there fully state the reason, why *the ten-borned Roman beast* in his revived state must necessarily continue to practise prosperously during the very same term that *the saints* were given into the hand of his *little born*: namely, because he revived from his deadly wound, or in other words relapsed into his ancient open support of persecuting idolatry, by the very act of giving *the saints* into the hand of his *little born*; which he did, when under his imperial head in *the year 606* he declared *the Pope* to be *sole universal bishop*. Hence the prosperous duration of *the revived beast* and his *little born* cannot but be contemporary from beginning to end. But, how *contemporaneous existence* proves *identity*, I have yet to learn. Mr. Whitaker might just as well argue, that, because *the same term of 1260 years* from beginning to ending is assigned both to *Popery properly so called* and *Mobammedism*, *Popery* must be the same as *Mobammedism*. But, says Mr. Whitaker, *the saints* are given during the same period into the hand both of *the beast* and *the born*: but they cannot be given into the hand of *two* contemporary powers at once: therefore *the beast* must be *the born*. I cannot quite see the conclusiveness of this syllogism, even if Mr. Whitaker had stated his premises accurately; because I find not the least difficulty in conceiving, that *the saints* might

might at once be given into the hand both of a *persecuting ecclesiastical power*, and of its ally and supporter a *persecuting secular power* ready to execute all its projects of tyrannical cruelty. But Mr. Whitaker has *not* stated his premises accurately. He will no where find it said, that *the saints* were given into the hand of *the beast*. It is said indeed, that *power* was given unto him, namely by permission from above, to make war with *the saints*, and to overcome them: but, as for *the giving of the saints into the hands of the little horn*, which implies I think necessarily *some specific act of investiture*, it was *he himself* that gave *the saints* into the hand of *the horn*, so far from receiving them from some other power. *The beast* and his *little horn* co-exist: *the beast* gives *the saints* into the hand of his *little horn*: and then, by the all-wise though inscrutable permission of providence, lends himself, as even Bp. Newton acknowledges with what consistency I stop not now to inquire\*, to execute with unrelenting barbarity the sanguinary wishes of his *ecclesiastical colleague*.

Having thus, he conceives, fairly overturned *three of the points* on which this new hypothesis rests, Mr. Whitaker should now go on to the next: but so imposing is the manner in which his doughty antagonist asserts that he has *proved* what he has

\* “ Sanders himself confesses, that an innumerable multitude  
“ of Lollards and Sacramentarians were burnt throughout all  
“ Europe, who yet he says were *not put to death by the Pope and*  
“ *Bishops*, but by *the civil magistrates*; which perfectly agrees  
“ with this prophecy, for it is said of *the secular beast*, that he  
“ should make war with the saints, and overcome them”.  
Dissert. in loc.

only *assumed*, that, to prevent readers not accustomed to investigate the arguments presented to them from being misled, he kindly thinks it right to point out some of the particulars produced under this head, which are untenable\*—He begins with complaining heavily of my mode of reasoning, which is this: *having either proved, or believing that I have proved, any given position, I argue from it as solid ground to the next position, and so onwards.* Of this reasoning he gives sundry specimens; but, before I proceed to examine them, it may not be amiss to inquire whether Mr. Whitaker does not use the self-same mode himself, although he affects to consider it as peculiarly a contrivance of my own†. He takes it for granted then, and tells us that he has actually *demonstrated* it, that *the little Roman horn* is the same as *the ten-horned apocalyptic beast*, and that they both alike symbolize *the Papacy*. Upon this position every thing that is said in his *Commentary* from p. 205 to p. 423, and in his *General and connected view* from p. 194 to p. 247, is more or less founded: yet would a Papist deny, that either *the horn* or *the beast* is *the Papacy*; and I, who am “a hardened and inveterate” Protestant, deny that *the beast* is. Mr. Whitaker’s writings abound with similar instances just as much as mine do: nor do I at all blame him for it, because in truth I cannot see how an argument can be carried on in any other way: I only think it a little

\* Letter, p. 53.

† The judicious reader will not charge me with being guilty of *any originality* in using this mode of reasoning.

hard,



hard, that he should object to my reasoning from one position which I consider as proved to another which I wish to prove, when he does the very same himself; and, not only he, but Mede and Newton likewise.

The *first* specimen of my *assumptions* is this\*; that I take it for granted that the appearance of *the wilful king* (who, Mr. Whitaker says he has *demonstrated*, can only be *the Roman power*) must be after *the Reformation*, and that *the time of the end* must be when *the 1260 years* expire: from these two *assumptions* come no small part of the deductions necessary to my system—If it be an *assumption*

\* Mr. Whitaker, in his letter, p. 53, has given various references to different *assumptions* as he calls them throughout my work. That all these are ill-founded, the reader is to take Mr. Whitaker's *ipse dixit*: for he offers not a *shadow of argument* against them, but simply denies them. I was at first puzzled how to deal with such an antagonist, but after mature deliberation I thought the best method was *the retort courteous*. Accept then, friendly reader, my positive denial of the following *assumptions* of Mr. Whitaker. Commentary on the Revelation. Preface, last page, last line.—P. 42. l. 7, 8, 9—P. 81. the 5 last lines—P. 83. the whole of note on ver. 7 with the exception of the last three lines—P. 98. the four last lines with all that is subsequently said relative to *Astila* being *the Mountain*—P. 105. last line and P. 106. first line et infra—P. 111. l. 8, 9—P. 176. l. 13, 14, 15—P. 179. l. 5, 6, 7, 8, 9, 10, 11—P. 187. all that is said relative to *the holy city* being *the literal Jerusalem*—P. 191. l. 5, 6—P. 198 et infra, all that is said relative to *the man-child* being *Constantine*—P. 205. All that is said relative to *the beast* being *the Papacy*—P. 207. three last lines to the end of the sentence—P. 209. l. 16--20—P. 205, 210. His idea that *the rising of the two beasts from the sea and the earth* denote *their rising in the west and the east*. I have now got half way through the book, and am weary of making any more such memorandums.

that

that *the wilful king* is to arise *after* the Reformation, it is no less *an assumption* on Mr. Whitaker's part (*an assumption* on which alone *the whole* of his system depends\*) that he is to arise *long before* the Reformation. *Both* then being *assumptions*, the question is, which is the most probable assumption. I have simply followed the stream of the prophecy, and suppose him to be manifested *subsequent* to the event last noticed, as the event last noticed *chronologically* succeeded the event noticed before it; and so on to the very beginning of the prophecy. Mr. Whitaker, on the contrary, when we have arrived, even according to Bp. Newton's own confession, at *the persecution of the Protestants in the south of France* which is beyond the time of *the Reformation*, would suddenly transport us back upwards of 15 centuries, thereby completely violating the regular succession of events detailed in the prophecy. Whether *his assumption*, which necessarily involves such an immense retrograde chronological leap, or *mine*, which supposes *the king* to arise exactly in that part of the prophecy where he is first mentioned, be most probable, I cheerfully leave to the reader to determine. As for *my* chronological leaps which Mr. Whitaker expatiates upon, they are but a mere type of his; and not one of them is *retrograde*—My other *assumption*, that *the time of the end* commences when *the 1260 years* expire, is not *an assumption*. I appeal to the reader whether I have not *proved* that point. What Mr. Whitaker indeed says

\* Here is another instance of his doing the very thing for which he blames me. What he *assumes* relative to the time of *the wilful king's* appearance, I flatly *deny*.

respecting *the time of the end* is a mere assumption\*. And now let us attend to the conclusion which, he says, I arrive at from my two assumptions. Since I make *the wilful king* to be one of the ten horns of the beast, since *the beast* ends his career at the conclusion of *the 1260 days*, since I make *the time of the end* to commence when those days terminate, and since the expedition of *the wilful king* begins at *the time of the end*; I make *the wilful king* begin to act after the date of his own destruction, which, says Mr. Whitaker, will make "a terrible breach in the integrity of my system". I have doubtless not always expressed myself with absolutely strict accuracy respecting the termination of *the 1260 years*, for I have sometimes written as if I believed that God's enemies would be destroyed at Armageddon in *the very last year* of that period. This inaccuracy, and a few others of a similar nature which have escaped Mr. Whitaker's notice, I purposed to point out in a supplement to my Work long before I knew that so respectable an opponent would undertake my castigation. There are however various parts of my Work, where I enter specifically into detail, by which the verbal inaccuracy, that Mr. Whitaker thinks makes "such a terrible breach in my system", might easily have been corrected; and perhaps would have been corrected by my antagonist himself, had he honoured my *Dissertation* with a more minute degree of attention. I state that *the last vial*, or *the vial of*

\* Had he urged Mr. Mede's argument, I should not have called it *an assumption*; but, as Mr. Whitaker states the point, it is in his case *a mere assumption*.

*the vintage*, will be poured out as soon as *the 1260 years* expire; and that then the final judgments of God will begin to go abroad. This *last vial* synchronizes with *the time of the end* and *the expedition of the wilful king to Palestine*. Now, though the judgments of God *begin* to go abroad at the expiration of *the 1260 years*; though sentence is then *pronounced* upon his enemies; and though they are as it were *dead in law*, their last machinations serving only to precipitate them into destruction: it is obvious, that *all* the great events comprehended under *the last vial* cannot for physical reasons take place in *a single day*\*. They will *begin* indeed to take place at the end of *the 1260 years*; but there is reason to think that at least *thirty years* will elapse before *the Anticristian confederacy* is finally broken, *the tribe of Judah* restored, and *the sanctuary* completely cleansed. Daniel represents 75 *years* as intervening between the end of *the 1260 years* and the commencement of *the Millennium*; and these he divides into 30 *years* and 45 *years*. I think it most probable, that *the bestial confederacy* will be destroyed at the end of *the 30 years*; and *the whole 75 years* I conceive to be designated by the name of *the time of the end*. It is observable, that it is no where positively said, that either *the beast* or his *little horn* shall be destroyed exactly at *the end of the 1260 years*, but only that *so long* they shall be permitted to tyrannize with impunity over *the saints*. As for the word used by the Apostle in Rev. xiii. 5, as

\* Bp. Newton speaks much to the same purpose. See his Dissert. on Rev. xvi. 17—21.

Bp. Newton rightly observes, and as I have more than once stated in my *Dissertation*, it ought to be rendered *to practise prosperously*, not *to continue*\*. Where then is "the terrible breach" which Mr. Whitaker thinks he has made in my system?

Mr. Whitaker draws his *next* specimen from "the plausible reasonings" which he says I use to establish my thesis that *the ten-borned beast is the Carolingian empire†*. As I have already stated that this is a gross misrepresentation of my opponent, it is superfluous to say any thing more on the subject.

He *next* notices my making *two powers* of what he *assumes*, for he neither does nor can *prove* it, are only *one* and *the same power*; namely *the ten-borned beast*, and *the little born†*. I still maintain; and I will venture to predict, from what I have hitherto seen of the cogency of his arguments, that he will not very soon confute me: I still maintain, that it is contrary to every principle of symbolical propriety, as the very able prelate to whom Mr. Whitaker alludes most justly remarked, that *one of the borns of a beast* should mean the same thing as *the beast himself*. As well might my antagonist assert, that

\* While I readily apologize to the reader for the *verbal* inaccuracy of which I have certainly been sometimes guilty, I beg to refer both him and Mr. Whitaker to the following passages in my Work, where they will find my sentiments *in detail* free from any of that contradictoriness which my opponent ascribes to them. *Dissert.* Vol. I. p. 50, 51, 103--106 —Vol. II. p. 319, 320, 321, 352, 353, 354, 356--360, 362, 363, 364, 365, 366, 376, 377, 378, 382, 396, 397, 398, 399, 400.

‡ Letter, p. 54. † Letter, p. 55.

*the*

*the little horn of the be-goat is the be-goat himself, as that the little horn of the Roman beast, is the Roman beast himself*\*. As for his *argumentum ad hominem*, "that one of the horns of a symbolical beast" may as well mean the same thing as *the symbolical beast himself*, as *one of his heads* may", he must have paid very little attention to what I say on the subject to think of bringing forward such an argument†. Can Mr. Whitaker then discover no difference between a *horn* which denotes *one out of many powers that arise out of a broken empire*, and a *head* which denotes *a form of government that either does preside or has presided over the whole empire*? The former, as such, never can be the same as the empire of which it constitutes only a part: the latter is, to all *political* intents and purposes, the very same; unless we are studiously to separate *the government of a state from the state itself*, agreeably to the principles of the modern Charlemagne. In all our relations to foreign powers, whether we say

\* It is a curious circumstance, that, notwithstanding all that Mede and Newton have written on the subject, they find themselves perpetually obliged to speak of *the apocalyptic ten-horned beast* as being *the secular Roman empire*, which I believe it to be. I have already given an instance of Newton's phraseology, wherein he considers *the slaying of the saints by the ten-horned beast* to denote *the legal murders perpetrated by the secular powers of the Roman empire at the instigation of the Romish church*: and, as for Mede, after expressly calling the two apocalyptic beasts *the secular beast* and *the ecclesiastical beast*, he declares that *the ten-horned beast is the ten-horned apostatic empire in opposition to the kingdom of the saints*. Comment. Apoc. de Bestia decem-cornupeta—Comment. Minor. B. v. C. ii. p. 916.

† The reader is requested to peruse the note at p. 150 of my 2d volume.

that

that *England does such a thing*, or that *the government of England does it*, the meaning will be the same: whereas, if *the British monarchy* were divided into *the four horns or sovereignties of England, Scotland, Ireland, and Wales*; no one, I presume, would say, that *the little horn of Wales* was the same as *the whole British lion*. Hence Mr. Mede, though I think him mistaken in his interpretation of *the last bead of the beast*, very justly, so far as *phraseology goes*, uses as convertible terms *the beast under his last bead* and *the last bead of the beast*: for it is plain that *the head* cannot act without *the body*, and therefore the actions of *the one* are the actions of *the other*. Now, if I ever had had it proved to me, that *the Papacy* was really *the last bead of the secular Roman beast*, I should in *that* sense very readily have allowed it was *the beast under his last bead*; just as in a former period of his existence I should style him *the beast under his sixth bead*, or *under his fifth head*. But so far from this being proved to me, history proves the very reverse. Mr. Whitaker merely assumes, that the Pope must be *a bead of the beast* and *the beast himself*, because he has claimed all power both in temporals and spirituals. On the contrary, I shewed that Charlemagne actually exercised the temporal power which the Pope only ineffectually claimed: and, since I found a curious circumstance in his history which shewed how he was in one sense *the seventh* and in another *the eighth bead of the beast*, I scrupled not to conclude that *his empire* was *the last bead of the beast*; which thus has really only seven beads, though apparently eight. In this part of his pamphlet, Mr. Whitaker has the following

following passage, which to *me* at least is not very intelligible. "It should be observed, that, though *the beast* in Daniel and *that* in the Revelation represent *the same power*, they are not accurately *the same beast*; but *two different representations of the same object with different adjuncts*. *The beast* in Daniel is not represented as having more than *one head*, whereas *that* in the Revelation has *seven*: *the beast* in the Revelation is not represented with *any little horn*, whereas *that* in Daniel has *one*. The identity therefore of these representations is not such as to support the objection; for *the little horn* in Daniel does in fact form no part of *the beast* in the Revelation, and consequently *the power* it represents may without contradiction be characterized by *the whole*". Confusion of conception ordinarily produces confusion of expression. Does he mean to say, that *the apocalyptic ten-horned beast* is *the same* or *not the same* as *the ten-horned beast* in Daniel? To me they appear to be *the very same*\*, both equally symbolizing *the Roman empire* from beginning to end. That this is the case with Daniel's *beast*, Mr. Whitaker allows; that it is likewise the case with *the apocalyptic beast*, is plain from St. John's description of him. He tells us, that, when *he* wrote, *five of the beast's heads* were fallen, *one* was then in existence, and *the last* was

\* Mr. Whitaker might just as well have stated, that I maintained Daniel's *ten-horned beast* to be *the Carlovingian empire*, as that I maintained St. John's to be it; for I had asserted as unequivocally as I could express myself, that *the two beasts* were *the very same*. See my Dissert. Vol. II. p. 148—151.

future.



future. What then can *the beast* be but the *Roman empire*? And, if it be *the Roman empire*, then it is the same as Daniel's *beast*. And, if it be the same as Daniel's *beast*, how can it be the same as its own *little born*. The only difference I can discover between the character of *the beast* as exhibited by Daniel, and his character as exhibited in Rev. xiii, is this: in the one case, chronologically speaking, *the beast* is *the empire from beginning to end* just as he appears in Rev. xvii. 9—12; in the other case, *the beast* is *the same empire during his existence* (after his revival) of 1260 years, under *his sixth head* and under *his last head*. Why he did not appear to Daniel with *seven heads*, I presume not to determine? But, does Mr. Whitaker mean to say, that *that* circumstance proves the non-identity of Daniel's *beast* and *the apocalyptic beast*? So thought not either Mede or Newton. As for *the little born*, I have very fully stated the reason why it is not mentioned in the Revelation. *The second beast* occupies its place, and performs exactly the same functions to *the first beast* as *the little born* does to Daniel's *beast*. Hence, as the one is not mentioned in the Apocalypse, so neither is the other by Daniel. Mr. Whitaker seems afraid of denying the identity of *the two ten-borned beasts*, and yet afraid of allowing it, lest such an acknowledgment should at once destroy his *assumption* that *the little born* is the same as *the ten-borned apocalyptic beast*. I still continue to deny, on the authority of history, that *the Pope* was ever *a head of the secular Roman beast*; and equally to deny, on the score of symbolical propriety, that *the born* of a *beast as such* can denote *the beast himself*. As  
for

for the kings giving their strength to the beast, I explained it to mean, what I believe it does mean, not resigning their crowns to Charlemagne, but upholding the principles whereby the empire once more became a beast. This indeed they began to do before Charlemagne was born, even when the beast revived under his sixth head in the year 606.

The last charge that Mr. Whitaker brings against me under the present division of the subject is, that I speak of an eighth head, and a septimo-octave head (which last he believes to be one entirely of my own discovery); whereas the angel does not speak of an eighth head, but of an eighth king\*. I am not so ignorant of the very first rudiments of Greek, as to require to be gravely told by Mr. Whitaker, that in the original the eighth agrees with the masculine king and not with the feminine head: nor was my phraseology adopted in consequence of the ridiculous blunder which he seems to ascribe to me; but purposely, and for the sake of preserving uniformity. The seven heads are seven kings, and the seven kings are seven heads. The terms are convertible: they only differ in this; that the one is literal, and the other symbolical. Hence I thought myself perfectly justified in following the example of Mede and Lowman; both of whom (like myself) style the eighth king the eighth head, and both of whom (like myself) attempt to reduce these eight kings or heads to seven†. Our modes indeed

\* Letter, p. 57.

† “The last head of the beast is indeed but the seventh (for the  
“beast, we see, hath no more heads than seven in the vision),  
“yet

indeed of reducing them to *seven* are essentially different, and we by no means agree respecting *what* power is intended by *the eighth bead*; but our phraseology, so far as denominating the eighth king *the eighth bead* is concerned (which was the matter censured by Mr. Whitaker), is undoubtedly the same. If *they* then may style *their* supposed eighth king *the eighth bead*, why may not *I* style my supposed eighth king *the eighth bead*, without being called to account for my misnomer by Mr. Whitaker? However I am not disposed to quarrel with him on this point: if he prefer the phrase *eighth king* to *eighth bead*, be it so; I contend not for words, but for facts. But, what difference this alteration of phraseology can make in my system, I confess I see not. As for the word *septimo-octave*, which so grievously offends Mr. Whitaker, I believe

“ yet for some respects is an *eighth*; namely because *the sixth*  
 “ *bead*, the sovereignty of *Cesars* (that head which in St. John’s  
 “ time *was*) declined at length to a *demi-Cesar* confined to  
 “ the west,—which being in some sort diverse from the  
 “ former takes *the seventh place*, and makes the false prophet  
 “ *the eighth*. But, being as in name so in substance the same  
 “ *Cesar* with the former, *the false prophet* is still in order *the*  
 “ *seventh*. *The false prophet*, beginning his dominion as soon  
 “ almost (if not altogether) as *the demi-Cesar*, is therefore in  
 “ order of time *the seventh* as well as he. But, *the demi-Cesar*  
 “ being soon gone, *the false prophet*, still surviving and there-  
 “ fore succeeding him, is, in respect of that time wherein he  
 “ outlasteth him, as it were an *eighth*. But, whether *eighth* or  
 “ *seventh*, he is *the last bead* this *beast* shall ever wear”.  
 (Mede’s Works, B. v. p. 912)—“ in that reckoning, *the*  
 “ *beast* spoken of would be *the eighth bead* or form of govern-  
 “ ment”. (Preface to Lowman’s Paraphrase, p. 17.)—“ the  
 “ temporal power of the Bishops of Rome; which was, in  
 “ some sense, *the seventh*, or, in another sense, *the eighth bead*  
 “ of the Roman government”. Paraph. p. 97.

it

it to be one of my own coining. It briefly expressed my meaning; and, as I first introduced it with an apologizing *if I may use the expression\**, I had hoped it might have escaped censure. *The idea* however which it conveys is by no means a conceit of my own. Mr. Whitaker will find in Pole's synopsis a variety of attempts to shew how *the Pope* was in one sense *the seventh king* and in another sense *the eighth*; so that, although there were *apparently eight kings*, there were *really* only seven. Nay even *he himself* will excite an idea in the mind of the reader not very dissimilar by his scheme of making *the Dictatorship* and *the Papacy* jointly only *one head*: for, if his *Dictatorio-Papal head* be not a *septimo-octave king*, what is it but a *quinto-octave king*?

4. *The last of the four points*, on which Mr. Whitaker says my hypothesis rests, is, that *on the sounding of the seventh trumpet the French revolution broke out†*—This statement is extremely inaccurate. I never said, that *the French revolution* broke out at the sounding of *the seventh trumpet*: but on the contrary, that it broke out, when *the great earthquake*, which overthrew *the tenth part of the Latin city*, took place; and that, shortly after, agreeably to the prediction, *the third woe* sounded, and the undisguised reign of open anarchy and impiety commenced. Mr. Whitaker thinks, that it would undoubtedly appear a most ridiculous attempt to set about persuading men, that *the last trumpet* has not yet sounded. I fully agree with him, and beg that he will save himself any such unnecessary

\* Dissert. Vol. II. p. 179. † Letter, p. 58.

trouble. I would only remind him, that it has not been my fate, at least to the best of my recollection, to meet with any expositor\* before himself, who fancied that *the third woe-trumpet* was the same as *the last trump* mentioned by St. Paul. He says, that, "as I seem not to have considered in this "light *the trumpet* mentioned in the passage above "cited, the proof of that might be no sound "answer to me". If Mr. Whitaker could prove his point, it would be the very *soundest* answer that he could give me: but, as the identity of *the third woe-trumpet* and *the last trump at the day of judgment* is merely one of Mr. Whitaker's *assumptions*, which I have shewn to be wholly unfounded, any argument built upon such an *assumption* of course falls to the ground. Whether Dr. Ogilvie will think me already answered, as Mr. Whitaker promises himself, I presume not to say; because I know not whether he has adopted the opinion of his friend, that *the third woe* is the same as *the last trump* mentioned by St. Paul: for myself, I shall proceed to notice the only argument by which my opponent says he shall prove his point. It is this: that *the whole period of the 1260 years will be over when the witnesses are slain, or at most when their bodies have lain three days and a half in the street*

\* At least no *protestant* expositor. The Jesuit Cornelius à Lapidè indeed seems to have adopted a notion relative to *the seventh trumpet* something similar to Mr. Whitaker's; and tells us, that Andreas, Aretas, Beda, Primasius, Albertus, Ribera, Viegas, and others, thought with him. Comment. in Apoc. in loc.

† Mr. Whitaker, for some reason or another which he does not explain, allows only *three days*. (Letter, p. 59. l. 1.) The prophecy says *three days and a half*.

of

of the great city; because the beast is not to be understood as slaying them until the end of that period. But by my own account that period commenced in the year 606. Hence the witnesses cannot be slain and risen again, because the 1260 years are not yet expired: and hence, as it is specifically declared, that their death and resurrection will be before the seventh trumpet shall be sounded, that trumpet cannot yet have sounded, and therefore can have no connection with the French Revolution. Mr. Whitaker adds in a note, by way of corollary, that, since the testimony of the witnesses is finished by their death, the beast could not make war against them after it was closed. And he triumphantly sums up the whole by informing his readers, that such is the dread potency of this single argument, that "all the extensive structure I have raised on "this ground sinks in undistinguished ruin". I am not in the habit of hastening to such *very* rapid conclusions as Mr. Whitaker. The whole argument, which is to effect these wonders of demolition, is entirely founded upon another of my opponent's assumptions. Grant him only his premises; and his conclusion will be indisputable. But those premises are the very thing which I deny. How does Mr. Whitaker prove, that the beast is not to be understood as slaying the witnesses till the end of the 1260 years; and that those years will be over, either when the witnesses are slain, or at most when their bodies have lain *three days and a half* in the street of the great city? "I read it not in the bond". The whole is a mere groundless assumption of his own: yet upon this unproved assumption he builds an argument, which is to crush me to atoms.

According

According to the prophecy, *the beast* is to slay *the witnesses*, not when they have *finished* their testimony (which would make St. John contradict himself, by representing them as undergoing a remarkable persecution after *the close* of that very period, to which he had previously *limited* their persecuted state); but (as Mr. Mede rightly observes) when they are *drawing near to the close* of their testimony, or in other words when they are *drawing near to the close* of the 1260 years; for *their prophecysing in sackcloth* and *the 1260 years* terminate together. Hence it is manifest, that they are to be slain by *the beast* some time during the lapse of *the 1260 years*, and consequently that *the three years and a half* during which they lie emburied are a certain portion of *the 1260 years*: that is to say, *their political death* is to take place, not when their testimony is *finished*\*, but during the period that they are *bearing* their testimony. At what *particular* point of their *prophecysing*, in other words at what *particular* point of *the 1260 years*, they are to experience this political death, is nowhere *definitely* said: we are only told in general terms, that it shall be when they *draw near* to the close of their testimony. Hence *the three years and a half* may either be *the very last term* of the

\* "Since their testimony is to be *finished* by their death", says Mr. Whitaker, just as if that position could not be doubted; whereas it is the very thing which I deny. Where does Mr. Whitaker learn, that their testimony is to be *finished* by their death; for, this death being at once a partial one and a political one, it by no means follows that *the witnesses in the other streets of the great city* should not continue to prophesy in sackcloth *after* their political death and revival in *one particular street* of it?

1260 *years*, or not *the very last term*, for any thing that appears to the contrary. They may either be slain *three years and a half* previous to the expiration of *the 1260 years*, and revive exactly at the expiration of *the 1260 years*: or they may be slain 50, 60, 100, or 200 years previous to the expiration of *the 1260 years*, and consequently revive long before the expiration of those years. All that we learn from the prophecy is, that they are to be slain when their testimony, which is commensurate with *the 1260 years*, is *drawing to a close*: and, when we consider the length of the whole period, since *great* and *small* are mere relative terms, any thing that happens *two* or even *three centuries* before its expiration may comparatively be said to happen when it is *drawing near to its end*. *The war between the beast and the witnesses* is entirely local: it is altogether confined to a *particular street or district of the great Latin city*. The ascension of *the witnesses* therefore to heaven in that *particular street*, or their admission into the political heaven of civil power in some one *particular country*, does not prove that their *general* prophesying in sackcloth is at an end, or that *the 1260 years* terminate with their political death and resurrection in the *particular country* in question, whatever that country may be. Suppose it were said, that the British parliament passed such or such a bill when they were *drawing near* to the close of their session; would this indeterminate expression authorize us to build any argument upon the assumption that *the passing of that bill was their very last act*? It might either be absolutely *the very last*, or not *the very last*: the expression itself would authorize us to conclude no more,



more, than that it was passed when *the seven years* were drawing near to their termination: it might have been passed in *the sixth year*, or it might have been passed in *the seventh year*, for any thing that we could gather to the contrary from the expression itself. Exactly similar, and equally indeterminate, is the language used by the Apostle. After *the witnesses* had revived and had ascended to heaven in *one street*, we have no right to assert from the words of St. John that they altogether ceased from prophesying in sackcloth in *every other street*, and consequently that *their revival* synchronizes with *the end of the 1260 years*. Yet it is upon this mere *unauthorized assumption* of his own that the whole of Mr. Whitaker's wonder-working argument is founded. If then I be right in conjecturing that *the 1260 years* terminate in *the year 1866*, *the witnesses* may already have been slain, may have revived, and may have ascended to heaven, in some *one particular street* of *the great city*; and consequently the prediction may have been accomplished before the breaking out of *the French Revolution*: which was the point that Mr. Whitaker ventured to deny as "inconsistent with the words of the "Revelation"\*. As for *the Pope's slaying the witnesses*

\* Mr. Whitaker has the honour to follow Mr. Mede in his idea of the period when *the witnesses* are to be slain: but Mr. Mede's reasoning on this point is singularly contradictory. After he has very justly stated, that the Greek ought to be translated *cum finituri sint*, and not in the past *cum finierint*; he adds, in *the very past tense* which he had immediately before rejected, that he believes *the slaying of the witnesses* to be yet future, "because the times of treading down the holy city "cannot be said to have accomplished their period (periodum  
"suam

witnesses in the literal Jerusalem at some yet future period, whatever enormities may be perpetrated by the Antichristian faction in Palestine, I scruple not to assert that this notion of Mr. Whitaker's rests upon no solid scriptural foundation; because the great city, so far from meaning the literal Jerusalem, means the Roman empire\*.

At the end of this fourth argument Mr. Whitaker concludes; but, as he afterwards resumes the controversy in a single point which he had not touched on before, I shall follow him to that point before I conclude myself. He denies, that the little horn of the Roman beast symbolizes the same power as the second apocalyptic beast, namely the Papacy, because Daniel represents the little horn as being an integral part of the Roman empire, whereas St. John represents the two-horned beast as being neither the whole nor an integral part of the Roman empire†. I confess I was somewhat surprized at this objection after reading Mr. Whitaker's own Commentary. He asserts, that the two-horned beast symbolizes two orders of Monks, the Anachorets and the Cenobites. Now, unless he will deny that the monastic orders form an integral part of that corrupt hierarchy which we designate by the general name of the Papacy, and that the Papacy forms an integral part of the Roman empire; he must allow, contrary to his present assertion, that the second beast forms

“ suam complevisse ) so long as the beast reigns”. They doubtless cannot be said to have accomplished (complevisse) it till then; but they certainly may be said to be about accomplishing it (completura esse) before then. Comment Apoc. in loc.

\* Letter, p. 89. † Letter, p. 64.

*an integral part of the Roman empire: for, if the monastic orders be included in the Papacy, and the Papacy in the empire, the monastic orders must be included in the empire. But, in reality, Mr. Whitaker completely contradicts St. John. As Daniel represents the little horn as springing up out of the Roman beast, yet as not being the Roman beast himself, so does St. John represent the second beast as springing up out of the earth or Roman empire\*, yet as being "another beast" when viewed in relation to the secular Roman beast. This character of an universal empire springing up out of the Roman empire, and yet being altogether distinct from that empire; in short, this character of a complete imperium in imperio, with the distinctive marks attributed to the second beast; can only answer to the catholic empire of the Pope. Respecting all the objections which I urge to this part of his scheme, Mr. Whitaker is totally silent. To these I will now add another. While he tells us, that the two horns of that beast are the Anachorets and the Cenobites, he quite forgets to tell us what the head is out of which those two horns grow†.*

Mr. Whitaker

\* The whole of Mr. Whitaker's objection, that *the second beast* does not form an integral part of *the Roman empire*, is founded upon his *assumption*, which the entire context of the chapter contradicts, that *the earth* whence *the second beast* arose denotes *the east*.

† The censure, which Mr. Whitaker bestows upon me for interpreting the character of *the second apocalyptic beast* as I have done, is another instance of his blaming me for following Mede; notwithstanding he exhibits himself as deeply versed in the writings of that great commentator, and as being a professed defender of his opinions. According both to Mr. Mede and myself, *the second beast* is *the papal hierarchy* or *the Pope*  
at

Mr. Whitaker sums up his conclusion as follows. "Of several other contradictions to the words of the predictions, and several other incoherences which I have not yet noticed in this singular hypothesis, I had made notes; but in truth I am weary of the unpleasant task of exposing mistake: and, having, I conceive, brought forward sufficient proof of his errors to prevent my readers implicitly receiving those interpretations of Mr. Faber's the acceptance of which can lead only to disappointment, I here gladly stop, and commit my notes to the fire"\*.

While I am constrained to admire the singular modesty of this curious passage, I am constrained likewise to observe that I can consider it in no other light than that of a mere controversial flourish. It is not to be supposed that Mr. Whitaker would burn his best arguments, and send out his worst, like a forlorn hope, to fight their way in the world. Hence it may fairly be concluded, that those, which it has been my lot to encounter, are picked troops. I have now tried their strength: and Mr. Whitaker must pardon me if I say, that, unless he can bring against my "extensive structure" a better appointed host of besiegers and a heavier train of artillery than he has yet done, I do not expect it to sink to the ground "in undistinguished ruin" in consequence of any attack from the present quarter.

*at the head of his clergy, "Pontifex Romanus cum suo clero".* (Comment, Apoc. in loc.) Mr. Mede indeed does not *positively* say, that *the second beast* is the same as *the little horn*; but, if *the little horn* symbolize *the Papacy*, and if *the second beast* symbolize *the Pope with his clergy*, it is not very easy to comprehend the difference between the two symbols.

\* Letter, p. 60.

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## CHAPTER II;

*Some remarks on certain parts of the author's  
own Dissertation.*

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**I** Shall proceed to notice some of those inaccuracies in my *Dissertation*, to which I have already alluded; and likewise to state some matters better than they are there stated.

1. I have frequently expressed myself, as Mr. Whitaker justly remarks, with not perfect accuracy respecting *the termination of the 1260 years*. I have spoken as if *the Anticristian confederacy* were actually to be broken at Armageddon in the *very last year* of this period; whereas the judgments of God will then only *begin* to go forth, the day of his great controversy with the nations will then only *commence*. "*The 1260 years of the reign of the beast*", says Bp. Newton, "I suppose, end with *the 1260 years of the witnesses* prophesying in sackcloth; and now the destined time is come for the judgments of God to overtake him: for, as he might exist before *the 1260 years* began, so he may exist likewise after they are finished, in order to be made an eminent example of divine justice".

"justice"\*. Whenever I have gone into detail, I have always however expressed myself accurately on this point. From the contents of *the seventh vial*, which terminates with the destruction of *the beast, the false prophet, and the kings of the earth*, at Armageddon, and from the circumstance of its being manifest that that *seventh vial* must begin to be poured out at some remarkable and determinate epoch; I think we cannot have much reason to doubt that its effusion commences so soon as *the 1260 years* terminate: for it seems more natural to fix their termination to the incipient effusion of *the seventh vial* which particularly treats of the overthrow of *the mystic Babylon*, than to that of any of *the other vials* which do not treat of it. *The seventh vial* exactly synchronizes, I apprehend, with Daniel's *time of the end*. *The wilful king* will then set forth on his expedition against Palestine, which is the same as the contemporaneous expedition of *the bestial confederacy*; and *the Jews* will begin to be restored during a time of unexampled trouble. At the end of 30 years, for I know not why Daniel should else divide his 75 *intermediate years* into 30 years and 45 years, I think it *probable*, that *the wilful king* will come to his end and *the bestial confederacy* be broken at Megiddo in the land of Palestine between the seas, and that the restoration and conversion of *Judah* will be accomplished. The remaining 45 years seem to be devoted to the restoration of the house of *Israel*, and the gathering of all nations into the pale of the pure Christian Church. At their

\* Dissert. xxvi.

expiration commences the Millennium. "Blessed  
" is he that waiteth and cometh to the 1335 days".

2. In treating of *the little horn of the be-goat*, I have frequently been guilty of another verbal inaccuracy. I have spoken of *this horn*, which I conceive to typify *the Mobammedan apostasy*, as springing up in *the year* 606; and I have represented its allotted period as being 1260 *years*. This, although sufficiently true in the spirit, is not quite true in the letter. *Mobammedism* or *the desolating transgression of the East*, arose indeed in *the year* 606; and will, I believe, prevail more or less 1260 *years*: but, it did not become *a horn of the be-goat* till about 30 *years* after its rise. I ought therefore, in absolute strictness, to have said, that *the desolating transgression*, which *afterwards* became *a horn of the be-goat*, arose in *the year* 606: not that *the horn itself* arose in that year. Yet here likewise, when I descend to detail, I express myself accurately\*. It is worthy of notice, that the prophet himself never directs us to date *the* 1260 and *the* 1290 *years* from *the rise of the little horn*; but, on the contrary, from the incipient taking away of the daily sacrifice and the setting up of the desolating abomination†.

3. In another part of my exposition of the vision of *the ram and the be-goat*, I have too positively asserted, that the number, mentioned in Dan. viii. 14, must necessarily be computed from the very beginning of the whole vision. This I *now* believe to be by no means so plainly the case; though I still retain, as the most *probable*, the date which I

\* Dissert. Vol. I. p. 253. † Dan. xii, 11.

had pitched upon, namely the year A. C. 334. There is a passage in Daniel, which shews plainly, that we are not absolutely bound to compute a number, connected with a vision, from the very beginning of that vision. When it is inquired, in the last chapter, how long it should be to *the end of the wonders*; the answer is, *three times and a half* or 1260 years. It is certain however that *these years* are not to be computed from the beginning either of Daniel's last vision, or of any one of his preceding visions; but from the time when *the saints* were given into the hand of *the little horn of the Roman beast*. I retract the whole note, which commences at p. 207 of my first Volume.

4. My statement of what may be collected from prophecy respecting *the restoration of the Jews* is very imperfect. While my attention was more strongly directed to the prophecies which treat of the *period* of the 1260 years, I too implicitly rested satisfied with Bp. Newton's idea that *the ten tribes* will be no further restored than as included and lost in *Judab*\*. Hence I was led to speak of the restoration of the tribe of Judah *only*. I have since thoroughly considered the subject, and have studied every prophecy that treats of it. Should life and health by the divine blessing be spared to me, I purpose at some future time to publish *A general and connected view of the prophecies relative to the restoration of Israel and the overthrow of the Antichristian confederacy*. These are represented by Daniel as being contemporary; and, in perfect accordance with him, the two events are so insepa-

\* Dissert. viii.



tably blended together by the other prophets who treat of them, that it is impossible to discuss the one without discussing the other likewise. There is reason to believe from the concurrent voice of prophecy, that, as soon as *the 1260 years* shall have expired, *the tribe of Judah* will begin to be restored. We may collect, I think, from various predictions, that *one division* of this tribe will be brought back in an unconverted state by *the Antichristian faction*, which in spite of the opposition of the kings of the south and the north will pass over the narrow channel of the Constantinopolitan sea, and force its way by land into Palestine: while *the other division* will be brought back in a converted state by the fleets of *some mighty maritime power*. The unconverted Jews, whom *Antichrist* will have placed in Jerusalem and the neighbouring country, will at first oppose their converted brethren; but at length will suddenly see their error, and heartily embrace the religion of Christ. At this period, *Antichrist* will be prosecuting his conquests in Egypt; when, enraged at these tidings which will come to him in that country from the north and from the east, he will go forth in his rage, and proclaim a crusade against his enemies. Success will at first attend his steps, and he will sack Jerusalem with circumstances of great cruelty. Thence he will direct his course to Megiddo near the sea-coast with a full determination to crush his maritime opponent and such of the converted and fugitive Jews as shall be with him. At this critical moment, the vengeance of heaven will descend upon him, and utterly overthrow his immense army. I think there is great reason for believing with Mr. Mede, that there will  
be

be a visible manifestation of our blessed Saviour in the midst (as of old) of the glory of the Shechinah; though I think my excellent predecessor ascribes this manifestation to a wrong era. As far as I can collect from prophecy, it will *succeed*, not *precede*, the restoration and conversion of Judah: and the object of it will be to overthrow the Antichristian faction, to effect the conversion and restoration of Israel, and to gather all nations into the fold of the Church. It seems to me to be probable, that *the first 30 years of the 75 years*, which Daniel represents as intervening between the end of *the 1260 years* and the commencement of *the Millennium*, will expire with *the overthrow of Antichrist and the complete restoration of Judah*; and that *the last 45 years* will be occupied in the bringing back the lost sheep of the house of Israel, and in spreading the glorious light of the Gospel through all the world\*. One third part of the Antichristian army will be spared and converted. These will be scattered over the face of the whole earth, and will be instrumental in spreading the wonderful tidings and in moving the nations to begin the task of bringing back *the ten tribes*. In *45 years*, the whole will be effected, and *the Millennium* will commence. To this very brief sketch I think it superfluous to give any references, because the subject will be fully discussed in the Work as yet unpublished which I have mentioned above.

\* Bp. Horsely most justly asserts, that *the ten tribes* will be restored distinct from and subsequent to *the tribe of Judah*, not conjointly as Bp. Newton imagines and as I had imagined from him when I published my *Dissertation on the 1260 years*. See his translation of Hosea, p. 3, 4, 9, and particularly 59, 60,

5. In my Dissertation Vol. I. p. 88, I have been likewise led into an error (of no very great moment, it is true) by following Mr. Mede and Bp. Newton. I have supposed with them, that *the dragon*, mentioned in Isaiah xxvii. 1 and in Ezek. xxix. 3, is such a dragon as that mentioned in the Apocalypse, namely *a large serpent*; and I have thence concluded, that, like *the apocalyptic dragon*, it symbolizes *the devil acting through the instrumentality of certain beaten powers*. I am now convinced, that I was mistaken. *The dragon or aquatic monster*, described by Ezekiel, seems plainly, as Abp. Newcome properly observes, to be *the crocodile*, the constant symbol of Egypt; while *the dragon or aquatic monster*, mentioned by Isaiah, appears to be some *large sea-fish* or possibly *a water-snake*. Bp. Lowth translates the passage in Isaiah as follows:—"Leviathan the rigid serpent, and  
 " Leviathan the winding serpent, and shall slay  
 " the monster that is in the sea". From these words he concludes, that *three* different animals are here mentioned: "the crocodile, rigid by the  
 " stiffness of the back-bone, so that he cannot  
 " readily turn himself when he pursues his prey; the  
 " serpent or dragon, flexible and winding; the sea-  
 " monster, or the whale". I freely confess, that I prefer a different translation of the passage, and that I think it much more natural to consider the prophet as speaking of only *one* sea-monster.—  
 " Leviathan the serpent that darteth rapidly along,  
 " even Leviathan the winding serpent; he shall  
 " even slay the monster that is in the sea". To annex the sense of *rigid* or *stiff* to the corresponding adjective in the original seems to me very far-fetched.

fetched. The primitive verb, whence that adjective is derived, signifies *to flee* or *shoot along*: hence another of its derivatives denotes at once *a fugitive* and *a bolt*; the latter, from the idea of a bolt shooting through the rings, within which it is confined, in the act of barring a door. What then is the meaning of the adjective used in the present passage? The lexicographers tell us *long* and *stiff*, because a bolt is both long and stiff. But this is surely departing very far from the original sense of *the root*, and annexing to *one* of its derivatives a mere incidental idea which belongs to *another* of its derivatives. *A bolt* receives its Hebrew name, not because it is long and stiff, but because it shoots through its rings. The *second* idea, not the *first*, is that which connects it with its primitive. Hence I see not, upon any consistent principle of derivation, how the adjective here used, which springs from a radical verb signifying *to flee* or *to shoot along*, can signify *long* and *stiff*. At least, if we annex such a meaning to it, there is certainly no common idea that connects the derivative with its root. On these grounds I translate the clause, "Leviathan the serpent that darteth rapidly along", namely as a fish darts along through the water: and I am supported in my translation both by the LXX and by the Arabic version, which alike render the clause "the fleeing serpent". It is worthy of observation, that Mr. Parkhurst, in the sense which he ascribes to this adjective, entirely departs from the excellent rule, which he himself had laid down in the preface to his Hebrew Lexicon: "Wherever the radical letters are the same, the leading idea or notion runs through all the

“ deflexions of the word, however numerous or “ diversified”. How can this be the case, if an adjective, to which he ascribes the signification of *straight* and *rigid*, be derived from a verb which signifies *to flee*? What common leading idea runs through the primitive, which means *to flee*, and its deflexion, if it signify *straight* and *rigid*?

6. In my Dissertation, Vol I. p. 88, I believe I have given a wrong interpretation of Dan. x. 14. The phrase *the latter days* seems there to denote *futurity in general*, as in Dan. ii. 28, 29. and Gen. xlix. 1, not *the period which reaches from the end of the 1260 years to the end of the Millennium*.

7. I feel conscious, what I was not aware of till I had looked my Work over in print, that I have frequently expressed myself too positively respecting the proper date of *the 1260 years*. I still think, as I before thought, that their most *probable* date is *the year 606*; which is pointed out by so many curious numerical coincidences that one can scarcely believe them merely accidental: but I believe, that nothing but the event will enable us to attain to absolute *certainty*. Respecting this famous period we are much in the same situation; that the Jews were respecting the period of *the 70 prophetic weeks*, at the time when our Saviour was born. They were *certain*, that it must *nearly* have expired; hence their daily expectation of Messiah the Prince: but they could not *positively* determine in what year it would expire. In a similar manner, *we* are certain, from the long duration of Popery, that *the 1260 years* must *nearly* have expired; and we may even, with much appearance of probability, fix upon the very year on which they will expire:  
but

but we cannot, at present, *positively* say that we are right. But, whether I be right or wrong in this particular, it is manifest that all the great outlines of my exposition remain unaltered; just as the system of Mr. Mede is no way affected merely because the event has shewn him to be mistaken in the date which he assigned to *the 1260 years*. I observe this in answer to an anonymous correspondent, who in a very polite letter (for which I beg to thank him) expressed his fears, that, if *the 1260 years* should be found not to terminate in *the year 1866*, room might be given for the cavils of Infidelity. I am aware that Infidelity is often sufficiently absurd; but my error, should it prove an error, can no more affect the credibility of the prophecy, than Mr. Mede's acknowledged error. A prophecy is not to be given up to Infidelity as false, because a mere fallible expositor was mistaken.

8. It has struck me, that the following objection may possibly be made to my application of *the death and revival of the witnesses to the history of the Smalcaldic league*; namely, why this persecution of the protestants should be particularly noticed more than many others of at least equal, if not greater, magnitude and importance. I answer, that, independent of *its* undoubted importance, it is a perfect *unique* in the history of *the 1260 years*. The French and Bohemian protestants have been stimulated to rebellion by the persecutions of their rulers; the Waldenses have been cruelly harrassed formerly; and the Savoyards have been no less cruelly treated in more modern times: but in all these events there are no sufficient marks of *discrimination*; they are spoken of in the *general* under the

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the phrase of *the witnesses prophesying in sackcloth*. On the contrary, in the Smalcaldic league, we behold a regular association of lawful sovereigns to maintain the religion of themselves and their subjects against *foreign* oppression; we behold a complete religious war between *independent* princes: we behold a religious war attended with every one of the predicted circumstances. The 30 years war, and the actions of Gustavus of Sweden, may indeed be considered as a sort of religious war between Protestants and Papists; but it possesses none of the determinate features of the Smalcaldic league, nor does it answer in any circumstantial points to the prediction. Hence I assert, that the Smalcaldic league was worthy of a place in prophecy, because it is a perfect *unique* in the history of *the 1260 years*: and I moreover assert, that no other persecutions were of a sufficiently definite nature to be otherwise described, than under the general phrase of *the witnesses prophesying in sackcloth*.

9. When I published my *Dissertation*, I had not seen any of the writings of Mr. Bichens on the subject of prophecy; he will not therefore consider my not having noticed them, as I have done those of others my contemporaries, in the light of any intentional disrespect. In most points I find it impossible to agree with him, and I could have wished that he had expressed himself with less decided hostility towards the Church of England: but he has certainly explained Rev. xi. 13 much better than I have done, though we both agree in the application of it. I think nevertheless that *his* exposition is capable of improvement. Let the reader take the following statement, which I have adopted

adopted from Mr. Bichens with certain alterations and additions, instead of that which he will find in my Dissertation Vol. II. p. 87.

In the year 1789, the earthquake commenced; and in it fell a tenth part, the only remaining tenth part, of the great Roman city: that is to say the French monarchy, the only one of the ten original regal horns then in existence. This circumstance, added to the chronological era to which the earthquake is assigned, namely the close of the second woe or a period subsequent to the permitted season of Ottoman conquest, might in itself be sufficient to teach us, that the French Revolution can alone be intended in this prediction. But the prophet adds even a yet more decisive mark: "in the earthquake", says he, "were slain seven thousand names of men". The expression is remarkable and full of meaning. In common earthquakes or political revolutions, men alone are ordinarily slain; but in the present earthquake their very names are to be slain: and the number of their names is said to be seven thousand, or seven multiplied by a thousand, the usual apocalyptic method of describing a great multitude. Now it is a remarkable circumstance, that not merely names or titles of nobility in general should be slain or abolished by the earthquake of the French Revolution, but that precisely seven such names or titles should be then abolished: 1. Prince\*; 2. Prelate; 3. Duke; 4. Marquis; 5. Count; 6. Viscount; 7. Baron. All these names were slain

\* It is observable, that in the English nobility the title of Prince is not recognized: even the heir apparent is a peer only as Duke of Cornwall.



in the course of *the earthquake*, which overthrew *the only remaining tenth part of the Roman city*, or *the monarchy of France*: for the first shock of *the earthquake* took place in *the year 1789*; and the last, on the memorable 10th of August 1792. Thus are we alike directed by chronological and circumstantial evidence to apply this prediction to *the French Revolution*. It was to be fulfilled after *the Ottoman* power had ceased to be victorious: it was to be fulfilled in *one of the ten original horns of the beast*: it was to be fulfilled in the downfall of *the monarchy* symbolized by that *tenth horn*, and in the abolition of precisely *seven names* or titles of nobility. No event, except *the French Revolution*, answers to all these particulars: and it does exactly answer to them all: consequently we have as much certainty as can be attained in these matters, that *the French Revolution* is here foretold by St. John\*.

10. Since I published my *Dissertation*, I have read Chandler's Paraphrase of Joel; and am more convinced than ever I was, that *the locust-army* described by that prophet cannot mean a flight of

\* See Bichen's signs of the times, p. 38—42, 95—97. The name of *king* was abolished by the fall of *the tenth part of the city* or *the French monarchy itself*: and in the same *earthquake* were slain the seven orders of nobility temporal and spiritual. *Bishops* were afterwards restored by the republican rulers, but not in their former capacity of *ecclesiastical peers*. The number of the *names* or titles is *seven*: and this number is multiplied by a thousand to describe how great a multitude the ancient French nobility constituted. It is well known, that they were the most numerous of any country in Europe, Germany alone perhaps excepted.

mere *literal* locusts as he supposes, but must denote, like the parallel prophecy in Rev. ix, a flight of *symbolical* locusts; which *symbolical* locusts the whole context of the prediction teaches us must mean *the desolating armies of Antichrist*. This point is discussed at large in my unpublished Work on *the Restoration of Israel*; as also *the war of Gog and Magog* predicted by Ezekiel, which I am clearly of opinion is the same as that predicted by St. John, and consequently takes place at the end of the Millennium as Mr. Lowman and Abp. Newcome rightly suppose, not at the beginning of it as Mr. Mede and Bp. Newton suppose.

11. In my Dissertation, Vol. I. p. 350, I speak of Buonapartè in such a manner as might induce the reader to think that by *the infidel king* or *Antichrist* I understand *the individual usurper himself*. It may not be amiss therefore to repeat, what I had previously stated in the note at p. 326, that by *the infidel king* I mean *the atheistical power of France* since the Revolution broke out; and that I speak of the actions of Buonapartè, just as I should of those of Robespierre or of any other villain who has been at the head of the French Government, *only* as being a portion of the public actions of *the infidel kingdom*. Neither *the Corsican*, nor any other *individual*, is intended by Daniel's *wilful king*.

12. In my Dissertation, Vol. II. p. 349, I conjecture that *the kings of the East* are *the Jews*; I should have expressed myself with greater accuracy if I had said that *the lost ten tribes* are probably intended. But, as I have already observed, I wrote under the impression that *the ten tribes* would be restored no otherwise than as lost in *the tribe of*  
X  
*Judab*.

*Judab.* I misapplied Isaiah vii. 8. *Epbraim being no more a people* relates to their union with Judah after their restoration, as of old in the time of David and Solomon. The best comment on this text is Ezek. xxxvii. 15—22.

13. I have given in my Dissert. Vol. I. p. 199, 200, and elsewhere, too extensive a meaning to *these wonders* and *these things* mentioned in Dan. xii. 6, 7. They do not, I believe, denote *all* the matters previously foretold by the prophet, but only those which are comprehended within the space of *the 1260 years*, which may properly be termed *the period of the wonders*.

### CHAPTER III.

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## CHAPTER III.

*A view of the present posture of affairs as  
connected with prophecy.*

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**I** Now enter on a part of my subject that requires no ordinary delicacy and discretion. I shall endeavour to treat it with as much caution and prudence as I can.

My *Dissertation* was published just as the intelligence of the fatally decisive battle of Austerlitz arrived. The rumours of a directly opposite purport, that prevailed while the last sheets of the Work were printing, had led me to conclude that the time was not yet arrived when *the wilful tyrant* should be identified with *the Carlovingian head of the beast*; for, though I fully expected for reasons already stated that sooner or later that time *would* arrive\*, I had no warrant from prophecy to say *when* it would arrive. At length we received intelligence of the disastrous issue of a campaign, which has made the atrocious wretch, whom I doubt not to be an

\* See my Dissert. Vol. II .p. 363, 364. and this Pamphlet.

instrument of vengeance in the hand of a justly offended God, the undisputed representative of Charlemagne, the uncontrouled Emperor of the western Roman world. Till this period the chief of the house of Austria was the representative of Charlemagne; but his influence is now annihilated in Germany, and he is totally driven out of every part of Italy. Dispossessed of a considerable part even of his hereditary dominions, he seems tacitly to have resigned his ancient title, now to him nothing but a title, and to have assumed instead of it that of *Emperor* (which in his case is virtually the same as only *King*) of *Austria*.

In my *Dissertation* I stated, that we had reason to believe that we were then living under *the fourth vial*\*, and that *the fifth* was not as yet poured out. From the ambiguous nature of *the Carlovingian bead of the beast*, which has sometimes been attached to one kingdom and family and sometimes to another, I dare not even now *positively* say, that the effusion of *the fifth vial* has commenced; but I am strongly inclined to believe that it *has* commenced, and that the house of Austria now feels its baleful effects. This *vial* is said to be poured out upon *the throne or secular authority of the beast under his last bead*; and it produces the effect of filling his kingdom with darkness. Let the reader turn his eyes to the present state of the German emperor, Germany, and Italy: and he will behold the power of the imperial throne subverted, and the Emperor degraded to the condition of a king of Austria, elbowed out of his empire, stripped even

\* Vol. II. p. 335—338. + p. 384.

of his hereditary dominions, and trembling at the nod of an implacable enemy who seems even now to be meditating his entire destruction; he will behold Germany passing under the yoke of a new Charlemagne, and parcelled out according to the sovereign pleasure of a daring usurper, its ancient constitution annihilated, and itself full of political darkness and confusion; he will behold Italy equally degraded, equally dark, equally confused. And what is the consequence of these calamities? "They gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds". And do we find any thing like a reformation in Germany and Italy? They present only the hideous spectacle of the abominations of Popery blended with the blasphemies of Infidelity.

Though I scruple not to say, that there are strong reasons for believing that *the fifth vial* has begun to be poured out, I repeat that I am unwilling at present *positively* to make such an assertion. Whenever *the waters of the mystic Euphrates* are completely dried up under *the sixth vial*, we shall then know with certainty that *the fifth vial*, which precedes it, *must* have been poured out; we shall then consequently be able to determine, whether *the fifth vial* was poured out at the close of *the year 1805*, or whether it relates to some yet *future* calamity about to befall *the present Carlovian head of the beast*. This last however I fear we have not much reason to expect. *The fall of the Turkish monarchy* will in every point of view be a most remarkable and important event. It will throw a wonderful light on the study of the Apocalypse;

calypse; because it will definitely teach us in what part of it we are now living, and will prove that all *the five first vials* (let them relate to what they may) must have been previously poured out. If no events therefore, answering to those described under *the fifth vial*, shall take place between *the present time* and *the downfall of the Turkish monarchy*, I hesitate not to say, that that *vial*, which immediately succeeds the commencement of the scorching military tyranny predicted under *the fourth*, must have begun to be poured out in the late disastrous campaign. Nor will *the overthrow of the Ottoman empire* serve to elucidate the Apocalypse alone; it will greatly assist us likewise in explaining two prophecies of Daniel and Ezekiel. Both Mr. Mede and Bp. Newton think, that the events predicted in Dan. xi. 44, 45, which they refer to *the king of the North*, are the same as these predicted in Ezek. xxxviii, xxxix; and they both equally think, that those two prophecies will be accomplished in some yet future expedition of *the Turk* into Palestine at the era of the restoration of *the Jews*. I have explicitly avowed my total dissent from them, and have given my reasons for such dissent; in consequence of which I have been somewhat roughly called to account by Mr. Whitaker. According to all appearances, though I presume not to say *how* soon, not many years will elapse before the question is decided between us for ever. If *the Ottoman empire* fall, as I myself firmly believe it *will* do, *without* undertaking the predicted expedition into Palestine contemporaneously with the return of *the Jews*; we shall then be sure, that it cannot be the subject of *either* of the two prophecies, whether the

two

two relate to *the same* event or *not to the same* event. And if it should prove *not* to be the subject of the prophecy contained in Dan. xi. 44, 45, which of course it *cannot* be unless it *fulfil* that prophecy by undertaking the expedition into Palestine; then neither can it be the subject of the prophecy contained in Dan. xi. 40—43. And, if it be not the subject of *that* prophecy; then it cannot be *the king of the north*, to whom *the entering into the countries* and all that follows is ascribed, erroneously indeed I believe, by Mr. Whitaker. And, if *the Ottoman power* be not *the king of the north*; then neither can *the Saracenic power* be *the king of the south*. In short, unless *the Turk* shall perform at some future period all that is predicted in Dan. xi. 44, 45, which both Mr. Mede and Bp. Newton allow to be yet unaccomplished; the whole exposition of Dan. xi. 36—45, which Mr. Whitaker has undertaken to defend against my attempt to “fritter it away by hypercriticism”\*, will at once sink to the ground. And, with regard to *the Turk’s* ever performing what is predicted in the unaccomplished prophecy in question, independent of the extreme *improbability* of the thing, I may here repeat, that according to St. John his empire will be destroyed at some indefinite period *before* the time assigned by Daniel for the fulfilment of that unaccomplished prophecy; namely, *the era of the restoration of the Jews at the close of the three times and a half*†.

\* Letter, p. 40.

† I here argue with Mr. Whitaker as I did before: if he will not allow *at that time* (Dan. xii. 1.) to relate to *the time of the end* (Dan. xi. 40.), he *must* allow it to relate to *he shall come to his end*. Dan. xi. 45.

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How long a period will elapse before *the sixth vial* is poured out, in other words, how long in the course of God's providence *the Turkish empire* will be permitted to stand, no one can presume to determine. It seems at present to exist, balanced as it were only between the jealousy of France and Russia; and, what is more, its crisis, so far as human foresight can calculate, seems very rapidly approaching. The usurper, whom Mr. Whitaker with much propriety styles a *vessel of wrath*\*, is claiming all the Turkish provinces that ever belonged to the Venetian republic; and, if France and Russia seriously measure their strength, it will most probably be upon Ottoman ground. Can an empire which totters to its very base, and which is faintly struggling with open rebellion, stand the shock of two such conflicting rivals? Unless I greatly mistake, the route of *Antichrist* to Palestine, so fully described by Daniel†, will be through the northern provinces of Turkey and Asia minor: Here *the king of the south* will butt at him: and here the more mighty *king of the north* will come against him like an impetuous whirlwind, not only with land forces, but with many *ships* to prevent his crossing the Constantinopolitan strait. Yet, in despite of this resistance, he shall overflow the countries like a torrent and safely "pass over"; wonderful is the concurrence of facts with prophecy! Even now we behold the monster, who at one period seemed effectually excluded from Turkey by the powerful intervention of Austria, hanging upon

\* Letter, p. 90. † Dan. xi. 40—45.

the frontiers of *the Ottoman empire*, and devouring by anticipation his devoted prey.

But, among the other signs of the times, there is one of so gigantic a magnitude, so peculiar a nature, and yet of so very recent an origin, that it painfully arrests the unwilling attention even of the most careless observer; a sign so closely connected moreover with the downfall of *the Ottoman empire*, that one can scarcely avoid prognosticating that downfall not to be very far distant. It is predicted, that, at some indefinite period after the exhaustion of *the mystic Euphratean waters*, three unclean spirits should go forth to gather the kings of the Roman world to the battle of the great day of God Almighty: and it afterwards appears, that *these kings* are associated together subject to the guidance of *the beast under his last or Carlovingian head*, and in close connection with *the false prophet*<sup>2</sup>. Here we may observe, that the three unclean spirits are not said simply to gather the kings together or to form them into a confederacy, but to gather them together to the battle of the Lord: whence we may, and indeed must, conclude, that *the confederacy* itself is formed *previous* to its being gathered to Armageddon; and that the three unclean spirits use it unconsciously as their tool, when it is thus formed. At what precise period it will be formed is nowhere said. For any thing that appears to the contrary, it may be simply formed either before or after the exhaustion of *the Euphratean waters*. The event alone can determine: but the previous probability is, that it will be formed at *no very remote period* from that exhaustion, either *previously*

<sup>2</sup> Compare Rev. xvi, 13—16 with Rev. xix, 19, 20.

to it or *posterior* to it. Now the chief of *this confederacy* is declared to be *the Roman beast under his last or Carlovingian head*; and one member of it is declared to be *the false prophet or the Papacy*. But, unless I greatly mistake, recent events have identified *the infidel king*, who is to undertake an expedition to Palestine at the time of the end with *the Roman beast under his last head*, who is to do the very same in conjunction with a *formidable confederacy*. Do we behold then any appearance of such a confederacy as that described by St. John; namely a confederacy of *the beast under his Carlovingian head*, *the false Romish prophet*, and *the vassal kings of the enslaved Latin earth*? Do we behold it likewise at the very time when we had reason to suppose it would appear; namely when *the Euphratean waters* were rapidly drying up, and when their complete exhaustion seemed to be at no very great distance? Is there any answer necessary to these questions? If there be, view the modern Charlemagne first leaguings himself with *the Papacy*, and then creating at pleasure a host of *vassal kings*. View him extending his dominion over the greatest part of Germany, over Holland, over Italy, over Spain. View him surrounding himself with *regal slaves*, who depend upon his nod, and exist only by his will. Lastly hear him, as if unconsciously impelled to bear his testimony to the truth of prophecy; hear him unreservedly avow himself to be *the federal head* of his creatures, hear him proclaim to all Europe that their mock sovereignties are mere *federal estates of France*\*. What other idea can

\* It is a curious circumstance, that in one of the speeches, detailed by *the Moniteur* as delivered to the legislative body, the political system, which we now behold rapidly advancing to maturity, is styled a *confederacy* and a *pious league*.

we form of *the coalition* described by St. John? In every particular, local and chronological, *this new coalition*, unheard of, unthought of, but the other day, exactly answers to it. Even now rumours are afloat, that the seat of *the false prophet* is to be removed from Rome, and that the new empire is to be inaugurated by another imperial coronation in the seven-hilled city. If so, what title will be chosen but that of *Emperor of the Romans*? And for what purpose would that title be chosen, but as authorizing all the ancient claims of the Augustan Emperors? The demands made upon Turkey by *the sovereign of Venice* will be as nothing, if we may judge from the inordinate ambition of the man, when compared with the demands made upon the whole world by *the Emperor of the Franco-Romans*.

With so awful a prospect both of things present and things future, what sentiments are we to entertain of the fate of *England*? I see nothing in prophecy that need drive us to despair, or induce us basely and traitorously to lay down our arms and crouch at the feet of the usurper. Some *great maritime nation* is undoubtedly to be preserved to *the time of the end*, and is to take the lead in converting and restoring *the Jews*; nor will all the machinations of *Antichrist* be able to frustrate its purposes, or to involve it in destruction. That *England* is *the great maritime nation* intended, we have indeed no right to say: but, by comparing prophecy with prophecy, we may ascertain with a considerable degree of precision both the region in which that nation is to be sought, and the religious character of that nation. This comparison is drawn out at length in

my unpublished Work on *the restoration of Israel*, and the result of it is as follows: that *the maritime power* must not only be sought for *generally* in the West; but *particularly* in the isles of the Gentiles or Europe; and again, not only *generally* in the isles of the Gentiles or Europe, but *particularly* in the believing isles of the Gentiles or protestant Europe. Further than this I cannot find that we have any authority to advance, and therefore I shall not attempt to advance further: but I shall content myself with resting in the conclusion, that *the maritime power* will be *that state of protestant Europe which shall possess a decided superiority at the time when the 1260 years shall expire*. This mighty *maritime power*, and other smaller protestant maritime powers its allies, described by the prophet under the general name of *the isles of the Gentiles*, will clearly be the agents in converting and restoring those Jews who are not under the influence of *Antichrist*.

Such is all the *positive* knowledge, which we can now attain to, respecting *the great naval power* that will act so conspicuous a part at *the time of the end*. Every person, who attends to the subject, will doubtless have his own private *conjectures*: but he is not, I think, warranted in making those conjectures public; both because at the best they are *more* conjectures, and because he cannot have those certain data to go upon, which almost indisputably attach to *France* the character of Daniel's *infidel kingdom*, and more recently the additional character of *the Carlovigian head of the Roman beast* which is to contrive and direct the Antichristian expedition into Palestine. This however he may safely say,

say, that, the more true piety increases among us, the more *likely* will it be that *England* is *the great maritime power* in question: and, on the other hand, he may no less safely say, without pretending to the gift of prophecy, that, if iniquity increase, and righteousness decrease, among us, we certainly cannot be *that naval power*, which the Lord will delight to honour by delegating to it the venerable office of carrying the Gospel to his ancient people. So great a labour of love will require proportionable purity of heart and conversation, and proportionable devotedness to the service of God. A wicked nation can be expected to furnish no very suitable missionaries: and it might be well, if, in the present tremendous crisis, we fully considered, how far the buyers and sellers of human flesh are calculated to be the swift messengers of the Most High, and to turn the multitudes of the unbelieving Jews to righteousness\*.

\* Since this was written, parliament has given us reason to hope, that the diabolical atrocities of the slave-trade will ere long cease to provoke the vengeance of heaven against our native country. To one who wishes to borrow his politics from Scripture, that damnable load of blood-guiltiness, with which for years we have been encumbered, will afford a much more serious ground of alarm at the present awful period, than either the arms or the arts of the Corsican Tyrant.

STOCKTON, *MAY* 30, 1806.

FINIS.



